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A SYSTEM

OF

CHRISTIAN ETHICS.

BASED ON MARTENSEN AND HARLESS.

BY

REVERE FRANKLIN WEIDNER,

Doctor and Professor of Theology, Author of "Studies in the Book," "Biblical Theology of the Old Testament," "Biblical Theology of the New Testament," "Theological Encyclopædia," "Commentary on Mark," "An Introduction to Dogmatic Theology," "New Testament Greek Method," Etc.

PHILADELPHIA:

G. W. FREDERICK.

1891.

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TO

MY WIFE,

IN REMEMBRANCE OF

YEARS OF HELPFUL LOVE AND HOLY EXAMPLE,

THIS WORK, AS A

Token of Gratitude and Thanksgiving,

IS

LOVINGLY DEDICATED.

PREFACE.

AN attempt is here made to present, in a concise and yet full form, the teaching of the Word of God and of Protestant Christianity with reference to the principles and rules of duty which ought to govern man in all his earthly relations. This discipline known as Christian Ethics, is the most practical of all the theological sciences, and presents the theory of moral life as it is to be actualized and manifested in the Christian affections, wrought by living faith, and shown by Christian walk and conversation.

Instead of aiming to present a new system, the writer has thought it a far more fruitful plan to rewrite and abridge two of the ablest works that have ever been written in this department. Ever since the appearance of the "Christian Ethics" of Hans Lassen Martensen, the great Danish theologian, his work has maintained the first rank. Bishop Ellicott, one of the brightest ornaments and ripest scholars of the Church of England, in his recent Commentary on the First Epistle to the Corinthians, expresses a true estimate of this work when he says: "It is to be regretted that the study of Christian Ethics, especially at the present time, has received but little attention from writers

of our own Church. Few of us could fail largely to profit by a careful perusal of the three volumes on Christian Ethics by that great and sober thinker, the late Bishop Martensen, to whom, in Christian Dogmatics, we have already owed so much."

In a certain sense this presentation is an abridgement of Martensen's work, and still it contains far more than that famous production. Martensen is more philosophical than biblical, and in this aspect of the subject, the great work of Harless completes him. What is best and most important in the presentation of Harless, has, therefore, also been incorporated in this treatise. The aim has been not simply to reproduce these great works, but so to use the material, and rewrite it, that what is here written, the author believes to be the plain teaching of God's Word with reference to the duties of the Christian here on earth. No pains have been spared to master the contents of this science, and the writer would here especially express his great indebtedness to the works of Frank, Dorner, Wuttke, Schmid, Sartorius, and Vilmar.

During the eight years that this work has been growing in the writer's hands, it has been the indirect means, by the grace of God, of developing more richly his inner, spiritual life, in that it has brought the rich treasures of God's Word in more direct bearing upon his heart and soul. And though the book has been especially prepared for students of theology and the younger clergy, still much of it is of such a devotional character, that we hope all intelligent Christians seeking for guidance in the teaching

of God's Word, will find much that will be of the greatest help to them in their Christian life. That the book is not of too scientific a character for general reading is shown by the fact that the most technical part, covering the general principles, has in substance been delivered in lectures at Chautauqua and other Assemblies, to miscellaneous audiences.

The Table of Contents gives a clear indication of the fullness of the discussion, and the Index, at the close of the volume, has been prepared to be of special service to students in reviewing and in preparing for examination.

R. F. W.

AUGUSTANA THEOLOGICAL SEMINARY,
Easter Monday, March 30th, 1891.
Rock Island, Ill.

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CHAPTER I.

THE NAME, DIVISIONS, AND LITERATURE OF THE SCIENCE OF CHRISTIAN ETHICS.

The Name.—The terms Moral Philosophy and Ethics are often used interchangeably. Ethics is the science which treats of the nature and condition of man as a moral being, and of the duties which result from his moral relations. The term *ethics* is the most ancient, dating from the time of Aristotle, but as the Romans used generally for this idea, the term *mores*, and Cicero and Seneca speak of a *philosophia moralis*, we find the term *Moral Philosophy* in common use in the English language. If Ethics is the science of the moral, *Christian* Ethics is the science of Christian morals, that is, of the principles and rules of duty which are formally sanctioned and taught by Christianity. Christian Ethics is also sometimes known by the name of *Theological* Ethics, especially in Germany, where this science has been largely cultivated.

There are three different standpoints from which a system of Ethics may be presented, the empirical, the philosophical, and the theological or Christian. An empirical ethics is based on experience and furnishes only a series of observations and rules, and can only be regarded as the vestibule, but not ethics itself. Philosophical ethics seeks to develop the moral as a pure revelation of reason, and takes philosophy as its exclusive ground and source. Theological ethics, on the contrary, regards the moral as a revelation of faith in the personal God and in the historical Christ,—as an expression of obedience to the revealed will of God. Hence theological ethics is, in respect to *extent* of contents and to the *means* at its disposal, richer than purely philosophical ethics.[1] Wuttke maintains that theological ethics may make use of philosophy, and that it is all the more scientific the more it does this, but that it cannot take philosophy as its exclusive ground and source without ceasing to be theological.

Martensen also holds that there is no real opposition between Christian Ethics and Philosophical Ethics, because philosophical ethics may be Christian, and Christian ethics, philosophical. But the contents are different, and hence the relation of the former to the latter is partly critical, renewing and correcting, partly completing and perfecting.

As we purpose in this work to present a System of *Christian* Ethics, it must of necessity be essentially *theological.*

Divisions.—Christian Ethics, like Philosophical Ethics, is commonly divided into general and special ethics, the

[1] Compare Wuttke, Vol. 1, § 4, pp. 27-35.

former treating of principles, and the latter of the application of principles. Special Ethics again is subdivided into the special doctrines of particular virtues and duties.

Martensen,[1] upon whose work these lectures are based, presents his system under three parts in three volumes, of which we give the following outline:

VOL. I. GENERAL ETHICS.

§ 1-15. The Concept of Christian Ethics.

§ 16-44. The Postulates of Christian Ethics.

(*a*) § 16-20. The Theological Postulate.

(*b*) § 21-38. The Anthropological Postulate.

(*c*) § 39-42. The Cosmological and Soteriological Postulate.

(*d*) § 43, 44. The Eschatological Postulate.

§ 45-149. The Principles of Ethics, and the Ethical View of the world and of life.

I. § 45-70. The Highest Good.

II. § 71-112. Virtue.

III. § 113-149. The Law.

VOL. II. INDIVIDUAL ETHICS.

I. § 1-64. Life under the Law and Sin.

1. § 1-7. Life without Law.

2. § 8-29. The chief forms of Moral Life under the Law.

3. § 30-56. Sin.

4. § 57-64. Conversion and the New Life begun.

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[1] *Christian Ethics.* By H. Martensen, D. D., Bishop of Zealand. Translated from the Danish by C. Spence. T. & T. Clark, Edinburgh, 1879. *The Same.* Special Part. *Individual Ethics.* Translated by W. Affleck. Vol 1. T. & T. Clark, Edinburgh, 1881. *The Same. Social Ethics.* Translated by Sophia Taylor. Vol. 2. T. & T. Clark, Edinburgh, 1882.

II. § 65-173. Life in following Christ.
1. § 65, 66. The State of Grace.
2. § 67. Sanctification and the Christian Virtues.
3. § 68-144. Christian Love.
(*a*) § 69. Appropriating Love.
(*b*) § 70-75. Contemplative Love.
(*c*) § 76-86. Mystical Love.
(*d*) § 122-144. Christian Self-Love.
4. § 145-161. Christian Liberty.
5. § 162-173. Stages and States of Holiness.

VOL. III. SOCIAL ETHICS.

§ 1-161. The Moral Life of Society and of the Kingdom of God.
1. § 2-38. The Family.
2. § 39-99. The State.
3. § 100-132. The Ideal tasks of Culture.
4. § 133-156. The Church.
5. § 157-161. Consummation of the Kingdom of God.

Harless in his "System of Christian Ethics"[1] treats of the subject under (1) The Blessing of Salvation; (2) The Possession of Salvation; and (3) The Preservation of Salvation. And although Harless himself says that his book contains no trace of a system, still his work is very able, purely evangelical and biblical, and in our presentation of this subject we are greatly indebted to him.

The *Christliche Sittenlehre* of Adolph Wuttke has also in part been translated into English.[2] Dr. Wuttke discusses Christian Ethics proper under

[1] Translated from the German of the sixth enlarged edition by A. W. Morrison and W. Findlay. T. & T. Clark, Edinburgh, 1880.

[2] By John P. Lacroix. Nelson & Phillips, New York, 1873. Vol. 1. History of Ethics. Vol. 2. Pure Ethics. The last two parts have not been translated.

(1.) The Moral in its ideal form,—that which God, as holy, wills.

(2.) The fall from the truly moral, namely sin,—that which man, as unholy, wills.

(3.) The moral in its restoration by redemption.

In these lectures, although we shall make continual use of Harless and Wuttke, we shall adopt in general the system of Martensen, as being best adapted for popular and still scientific treatment.

Literature.—It may seem strange to say so, but although no literature is richer in the field of Philosophical Ethics than the English, it is sadly deficient in works written from a distinctively Christian standpoint. It is to the Lutheran Church of Germany and Denmark that we are indebted for the most thorough development of this science. And however different the fundamental views are on which these systems rest, they have this feature in common, of seeking what they regard as the scriptural view of life. The most notable works on Christian Ethics, translated into English, are those of Dorner, Harless, Martensen, Sartorius, Schmid, and Wuttke. All these, with the exception of Dorner, represent the most conservative type of Confessional Lutheranism, and rest upon a purely Biblical foundation. To those acquainted with German we would also recommend the works of Frank, Luthardt, and Vilmar.

CHAPTER II.

THE IDEA AND SCOPE OF CHRISTIAN ETHICS.

SECTION I.

DEFINITION OF THE MORAL.

The Concept of the Moral.—The Moral is that which regulates human will and action, the *norm* or rule by which men spontaneously acquiesce in what must and ought to be. Only in the domain of freedom can there exist the moral as opposed to the merely natural. For where there is no freedom of will, there we speak neither of the morally-good nor of the morally-evil.

All deeper research into the *moral* leads to the idea of an absolute *aim* or *object* for human will and voluntary action. This all-embracing aim is the *Good.* Good is whatever answers to its end or purpose, in short, which is as it ought to be. But the morally good is to be found only where man realizes the object of *free-will* or *self-government*, and the moral is the good in so far as it is realized by the free will of a rational creature, and in this manifestation of rational life, the three elements of will, action, and end in view, must be moral.

The simple and the true notion of the good is indicated

in Gen. 1: 3, 4, 31. We have here the notion, not merely of the relatively good, but of the absolutely good, of a harmonizing with God. For God himself is *good* (Ps. 28: 5; Matt. 19: 17), and the perfect prototype and pattern of all morality; "because it is written, Ye shall be holy; for I am holy," 1 Pet. 1: 16; Lev. 11: 45.

The Ethical Ideal is the Good.—The central aim of life, the ideal of self-government is the *good*, or the ethical ideal. The contents of this ideal can only be described as *man himself*, human personality conceived in its purity and perfection, as the one and universal type, which shall assume form in a realm of individuals.

Human nature, that which constitutes man a man, is partly *innate*, when considered as the summary of natural gifts, and as such is treated of under *Dogmatics*, and partly *acquired*, and as such forms the subject of *Ethics*.

Personal morality begins when man begins to do his *duty*, and "embraces the whole life and being of the spirit in all its forms of manifestation, as knowing, feeling, and willing. Moral *knowing* is faith, for the will is morally good when it rests on faith; moral *feeling* is pleasure in the good, and *love* of it, and, on the other hand, displeasure in the non-good; moral *willing* is a striving after the realization of the good." (*Wuttke.*)

Where our duty lies, and how we may find the aim of our life, Christ himself indicates, "I am the way, and the truth, and the life; no one cometh unto the Father, but by me" (John 14: 6). How also this is brought about is stated in that other word of Christ, "I in them, and

thou (O Father) in me, that they may be perfected into one" (John 17: 23). We here note three things: (1) There is only one way to attain the great aim of life,—through Christ as the way; (2) The great aim is to come unto the Father,—to be reconciled to him; (3) Christ is the Way, the Reconciler, whether we suffer ourselves to be reconciled through him or not, even should no one enter that way. He is the Light of the world (John 8: 12), whether the world remain in darkness or not.

This aim of our life, this duty, is our Christian pilgrimage here on earth, it is "the race that is set before us" (Heb. 12: 1), the running in the lists (1 Cor. 9: 24), the pressing on, "if so be that I may apprehend that for which also I was apprehended by Christ Jesus; not that I have already obtained, or am already made perfect" (Phil. 3: 12).

Duty is the bond between the individual and the community, and duty demands obedience and self-denial. *Obedience* must be the first aim of education, because it is the fundamental virtue of childhood.

The *ethical*, therefore, may be defined as the normal condition of humanity, in so far as it is fashioned and worked out by human self-government. But the development of human talent receives moral importance only as it serves to the development of personality or character. But to cultivate one's natural gifts is not the same as to devote them to the service of morality.

The three fundamental Ideas of the Good.—History shows that the science of Ethics has sometimes been con-

templated (1) as *duty*, as instruction in what ought to be done, and what ought to be avoided; sometimes (2) as *virtue*, as instruction regarding the virtues and their opposite vices; sometimes (3) as the *highest good*, as instruction about a state of perfection, in the attainment and possession of which he first finds his final satisfaction.

But it is too narrow a conception of the subject which only takes in one of these points of view. A perfect system of ethics must embrace them all, as they only describe three sides of the same thing, and one of them always presupposes the other two.

The Concept of Humanity.—When we speak of striving after the ideal of man, what man do we mean? Do we speak of the man who was formed in God's image, who fell into sin, and thereby became fettered into an abnormal condition from which he cannot free himself, but from which Christ will redeem him? Or do we speak of the man whom paganism describes, in whom the unaided light of reason has emerged in self-consciousness and free-will, who is his own centre, his own aim, and who on earth must work out only his own kingdom of reason, that of humanity, but not the kingdom of God?

From these two concepts of humanity may be developed a two-fold morality, a worldly or *autonomic* morality, in which man is his own lawgiver, and has his aim within himself; and a religious or *theonomic* morality, in which man really acknowledges himself as God's creature, the law of God as the law of his own being, and life in God as his highest aim.

The autonomic system of Ethics has as factors only human personality and nature; the theonomic system has as its factors human personality, nature, and God.

The fundamental conception of humanity is the conception of man as a free rational being, who is first and foremost a *religious being*, whose life of free-will in the world presupposes the relation of dependence upon God. The strongest contrast is not the contrast between human personality and nature, but the contrast between human personality and a personal God, between God's will and man's will, for the realm of human personality presupposes an eternal *central personality*, or God.

SECTION II.

RELIGION AND MORALITY CONTRASTED.

Distinction between Morality and Religion.—Religion and morality are most closely and inseparably associated, yet they are not identical. A pious and religious life is also a moral one; and morality is the practical outgoing of piety; so also every truly moral action implies religious faith, for "without faith it is impossible to be well-pleasing unto God" (Heb. 11: 6). As being a *religious* being man permits the divine to rule in him; as being a *moral* being, man seeks to give evidence of his obedience to the will of God. In religion, God is for us, in morality, we are for God; in the former God is manifested *to* us; in the latter God is manifested *in* and *through* us. In Rom.

8: 14, "For as many as are led by the Spirit of God, these are the sons of God," we have the essence of religion; while in Gal. 2: 20, "I live, yet no longer I, but Christ liveth in me," we have the essence of Christian morality (*Wuttke*).

Union with God would never take place if the personal God did not Himself make advances towards man through his revealed Word. The first relation of man to God is therefore the *religious*, in which God works in the human soul to prepare it for Himself as a dwelling. The first moment of the religious relation is one of passivity, in which, however, man cannot avoid being acted upon by the enlightening and awakening influences which proceed from God's revelation and presence. In faith there is a free submission of the human will to the divine, and in faith the ethical and the religious are in *primitive* union.

In faith man *is* united to God, in morality he *strives to become so.* To faith the Kingdom of God is come already, and its completion is anticipated in hope; the moral consciousness has the good before it as a task and possible attainment, by the efforts of the free-will.

Morality and religion are thus not at all one and the same thing, but they are indissolubly associated.

Distinction between Worldly and Religious Morality.—In the biblical and Christian sense there can be no true morality without religion and faith in God (Heb. 11: 6). That there is a morality without religion,—when a man's life is regulated by the mere idea of humanity without the true idea of God,—can be seen from such instances as the

Stoics, but this we designate as a *worldly* morality, and not as religious.

A worldly morality, however, makes human self-consciousness to be the regulative norm, and man to be "the aim and end" of all things.

History corroborates the assertion that abstract autonomic morality only appears at those seasons when there is also religious decay.

Insufficiency of Worldly Morality.—It is the teaching of Christianity that since the entrance of sin into the world, and its continuance as a sorrowful heirloom of human nature, we are not able to achieve the truly *good*, because we ourselves are not good, and our will is naturally corrupt, and we need help from above to do what we ought to do, or to acquire a really good will. We need to be *regenerated*—not merely to receive by grace the forgiveness of sin, and to be acknowledged as just before God, but also, as the Apostle says, "to become partakers of the divine nature" (2 Pet. 1: 4), which is the alone good; for "none is good save one, even God" (Mark 10: 18); and that only in this way can we obtain the possibility of even *beginning* a really moral life, that is, a life of holiness.

SECTION III.

CHRISTIAN MORALITY.

The Essential Character of Christian Morality.—What is peculiar in Christian morality rests on its religious assumptions. These may all be summed up in the one: The incarnation of God in Christ. Christ has not merely given us instruction, but "He has left us an example, that we should follow his steps" (1. Pet. 2: 21).

Does Christianity acknowledge the worth of *morality* in its worldly sphere, or does it require that all morality should be *immediately* religious? Real Christianity will not disturb moral life in its worldly sphere (the family and the state, culture and civilization), but will hallow it, making it the organ, instrument, means, for the building up of God's kingdom on earth. The spirit of Christ may be present not merely in the Church, but in the market, in the artist's studio, with the mariner, with the warrior during the tumult of battle.

The relation of Christianity to the world has been pointed out by Christ himself in the two parables, the Pearl of Great Price, and of the Leaven (Matt. 13; 45, 33). The first parable represents the Kingdom of God in the purely religious sphere as the one thing needful, for which all other things are to be sacrificed. The second represents God's Kingdom in its worldly sphere as an all-penetrating, all transforming principle. If Christianity is contemplated exclusively as the pearl, it then becomes a world-renouncing asceticism, as we see in the case of the

monks and the pietists. If, on the other hand, it is contemplated exclusively as the leaven, the idea arises that the Church will ere long become superfluous, be merged in the State, in worldly morality, and in culture.

Catholicism and Protestantism Contrasted.—In Catholicism the primary relation of dependence on Christ is repressed, and stress is laid on the relation of dependence on the hierarchy of the Church (*a*) a hierarchy on earth (the priesthood), and (*b*) a hierarchy in heaven (the Virgin Mary and the Saints), a host of self-elected mediators between God and Man.

The true relation of dependence is expressed in the *formal*, and *material* principles of Protestantism; the *formal*, the Holy Scripture as the supreme rule and guide in doctrine; the *material*, justification by faith alone, in Jesus Christ.

That sinful man may be justified before God, or acknowledged by God as righteous, means, that the atonement of grace which is Christ's work, is appropriated by the individual man, that the forgiveness of sins is bestowed on him, and that he is received of God. No human action can avail to make me righteous in the sight of God, or place me in normal relation to him; no effort of my own, no self-purification, can blot out my sin and my transgression. In free and abounding mercy God has forgiven; and man can only by grace act the part of receiver, can only as hungering and thirsting receive the fulness of grace which is poured forth on him, can only, as the naked, permit himself to be clothed upon with Christ's righteousness.

But this receptive relation cannot find place unless man has trust and confidence in the grace of Christ. And this trust or confidence has its origin in grace itself, and is the work of the Spirit in the heart.

Justifying grace is for Protestantism the one pearl of great price, in exchange for which all human justification and all human wisdom must be relinquished.

True Protestantism is not, like the faith of Catholicism, satisfied with being a creed, an acquiescence in the teaching of the Church, and a reception of the same; it requires the total appropriation of the heart by Christ. Justification by faith is not merely a doctrine, but the central doctrine of true Protestantism, a living *first* principle, bearing in itself a whole world of consequences.

As Protestants we teach the doctrine of the *universal priesthood* of believers. All Christians are alike before God, and there is here no difference between priests and laity. By this is not meant to exclude what the Lord has himself ordained, namely, a ministry for the proclamation of the word and the administration of the sacraments—but this it does imply, that all Christians have the same access to God's grace, and to Christ's cross, from which no papal or priestly infallibility can debar.

In *Catholic morality*, the religious basis is the obedience of faith towards the Church, in *Evangelical morality*, it is a life of freedom and love by the grace of God.

The Morality of Protestantism.—The Reformation introduced distinctions between those things which in Catholicism were obscurely mixed together. As it distinguished

between the Word of God and the teaching of man, between the Lord's appointments and man's devices, between divine and human right, so also between law and gospel justification and sanctification, faith and good works.

The Forgiveness of my sins does not rest on my sanctification; my certainty of reconciliation requires a more steadfast and immovable foundation. This is Christ, the perfect One, appropriated by faith.

According to Catholicism the State must borrow its authority from the Church—but the State is itself a divine institution, though it ought certainly to be permeated by religion, for the ultimate security of the State lies in Religion.

It is the principle of the Reformation that religion must continue to be the highest, the all-governing, all penetrating power in every sphere of ordinary life, but its sovereignty must be that of the Spirit, it must only work by means of the Word and the Spirit.

In the *Social Life* of the present day we perceive *three* principal tendencies:

(1) The Evangelical Protestant tendency, which desires to remain on the basis of the Reformation and strives after moral aims, in their connection with religious principle; (2) the system of morality and politics, which disclaims religion; (3) Roman Catholicism, which has never yet yielded any of the pretentions it asserted in the Middle Ages, and which seeks to bring back the world to obedience to the Church, as a hierarchy.

Lutheran Ethics and Reformed Ethics Contrasted.—In

all essential points the ethical systems of the Reformed and Lutheran Churches are in harmony, still we can distinguish between them. Generally speaking, the Lutheran Church shows a greater faculty than the Reformed for cultivation of the inner life, whilst the Reformed shows more energy in acts of outward practical activity; the one is Mary, and the other is Martha, and the Lord loved them both. The Lutheran Christian does good works *because* he is certain of his salvation through faith; the Reformed does them *in order that* he may become certain of his saving faith, and hence of his election. The morality of the Lutheran church develops itself rather from the fulness of inner life toward knowledge, that of the Reformed rather from knowledge toward fulness of life; the former is directed more inwardly, the latter more outwardly. The Lutheran needs the law and its discipline, strictly speaking, only in so far as he has as yet in himself sinful elements; but to the Reformed, the law is a real and necessary guide for the regenerated heart itself. Hence, to the Reformed, the Gospel wears essentially also the character of law in the Old Testament sense, and the Old Testament law is taken literally as yet binding,—hence the rigid observance of the Sabbath (the Lutheran never uses the word Sabbath but always speaks of it as the Lord's Day or Sunday) and the prohibition of statues and pictures in churches. In the Lutheran view the law has essentially the purpose of educating toward the true freedom of the children of God, which freedom itself, when once attained, has no longer any need of an outward law; in the Reformed view the law is an es-

sential part of the Christian life of faith itself, but still an objective, purely divine element still external to the regenerated subject. The Lutheran has the law rather as his inward personal property, the Reformed rather as a categorical imperative external to his own subjective will. To the Lutheran, Moses and Christ stand in sharp contrast to each other; to the Reformed they are most intimately united; to the Lutheran, Christ is, in ethical respects, rather the beloved Saviour, out of love to whom and in communion with whom he lives in holiness; to the Reformed he is more the moral pattern by which man is constantly learning and which he endeavors to imitate. Hence Lutheran Ethics appears predominantly as the doctrine of Virtue and the Good, Reformed Ethics as the doctrine of Law. The former proceeds from the inner life-source of the regenerated heart; the latter sets out from the unconditional will of God to man. Lutheran Ethics expresses in its doctrine of salvation, the transfiguration of the human through indwelling grace, Reformed Ethics rather the glorifying of God in and through the elect. These are some of the differences, which while they indeed manifest a general ethical antithesis of the two forms of doctrine, nevertheless in fact complement each other, and it is freely admitted on both sides that there is much to be learned and to be received from the other,—still a distinction will always remain.[1]

[1] Abridged from *Wuttke.*

SECTION IV.

CHRISTIAN ETHICS AND DOGMATICS CONTRASTED.

Relation of Ethics to Dogmatics.—Although Dogmatics and Ethics are to be treated as different and distinct sciences, yet the difference between them is only relative. Dogmatics gives an answer to the question, What thinkest thou of Christ? Ethics, to the question, What thinkest thou of the true character of a Christian upon earth? Dogmatics teaches what is, and was, and what infallibly shall be. Ethics, what ought to be, and along with this what ought not to be. Dogmatics wills that man accept the truth; Ethics wills that he do it.

In Dogmatics we recognize pre-eminently God and His dealings in relation to man and the world, and man's dependence on God and these dealings. In Ethics we recognize pre-eminently man and his acting in relation to the life-tasks appointed him by God. In Dogmatics, sin is acknowledged principally as universal depravity in its necessary development; in Ethics, it is considered principally in its manifold individual instances, both in social life and in regard to each person separately.

So likewise the doctrine of the person of Christ must have a place both in Dogmatics and Ethics. In Dogmatics, however, Christ is acknowledged emphatically as the Redeemer; in Ethics, he is represented as the model for our imitation. Sanctification, too, comes under two different phases. In Dogmatics, it is regarded chiefly from the stand-point of the operations of grace; in Ethics, from

that of free-will. So also the doctrine of the Church appears both in Dogmatics and Ethics. In Dogmatics the Church stands forth pre-eminently as God's work, institution, and ordinance; in Ethics, as an institution which is produced by the activity of believers in building on the foundation of the divine appointment and institution. "Upon this rock I will build my Church; and the gates of Hades shall not prevail against it" (Matt. 16: 18). This is dogmatic. "Seek that ye may abound unto the edifying of the Church" (1 Cor. 14: 12). This is ethical.

The Biblical Character of Ethics.—Just as Dogmatics must have a biblical character, the same holds good with regard to Ethics. To read the Scriptures with a dogmatic eye, however, is not the same thing as to read them with an ethical eye, and the ethical study of Scripture, in the Gospels, the Acts of the Apostles, and the Epistles, will bring to light matters which a merely doctrinal consideration would not take into account. This is especially the case in regard to the central point in Holy Scripture,—the person of Christ. Ethical Christology, which apprehends Christ as our model for imitation, must represent one side of his glory, which is only partially given in dogmatic Christology.

CHAPTER III.

THE POSTULATES OF CHRISTIAN ETHICS.

SECTION I.

THE THEOLOGICAL POSTULATE.

The Ethical Concept of God.—"None is good save one, even God" (Mark 10: 18). But God could not be the alone Good, if He were not the perfect personality. For the Good, in the ethical import of the term, is not to be found except in personality, and within its realm. Perfect goodness has perfect knowledge and power as its attributes. God, the perfect in will, is at the same time the All-wise and All-powerful.

The question has been asked, if the Good is good because God *wills it*, or if He wills the Good because it *is in itself good*. The Scotists in the Middle Ages maintained the first, Plato and Thomas Aquinas the second. The solution of these difficulties must be sought in the conception of personality itself, and the two theories must be recognized as expressing two sides of Absolute Personality. For the idea of Personality is not merely to concur, but to originate; not merely *to be* the Good, but also *to produce* the Good. God is the perfect unity of the ethically necessary

and the ethically free; and thus the perfect realization of the Good, the eternal origin and prototype for the whole world of created spirits.

So soon as there exists a consciousness of God, *all* good must be referred absolutely to God's will; whatever God wills is good, and whatever is good is God's will.

God the Alone Good.—As the perfect realization of the Good, God is raised above the contrast between the actual and the ideal, in which each free creature finds itself. His will is not, like that of man, subjected to a "*must*" and an "*ought*" which has to be fulfilled by a temporal development and effort. His will cannot be altered like that of a man, it is unchangeable, the same yesterday, to-day, and forever. This thought not merely calls us to humility, but at the same time breathes into us hope and consolation. We are comforted and strengthened by knowing that there is *One* who is good,—that above all the confusion of the world, above the fickle and changing will of man, above folly and sin and misery, there yet exists a will essentially good, to which belongs power and dominion, a will in itself holy, which throughout all earthly changes and vicissitudes remains the same, and throughout eternity maintains fidelity towards itself, neither deceiving nor denying itself.

God as Perfect Love.—God is not merely perfect freedom, but also perfect love (1 John 4: 7–16). In order that we may be able to speak of the love of God, it is indispensably necessary that this love has communicated itself to us. And as He has revealed Himself to us, so ought

we to receive Him, and only by His own Spirit seek to understand and conceive the things which God has prepared for us (1 Cor. 2: 9).

God as the unity of holy love, almighty power, and perfect wisdom.—God is the unity of holy love, almighty power, and perfect wisdom. This is manifest in the act of creation, in which almighty love creates with wisdom, that is to say, teleologically, or with certain ends in view.

Our ethical concept of God as the Almighty One includes also the concept of an eternal nature. But to speak of a nature in God is not at all the same thing as to speak of a material substance in God.

God a Triune God.—As Father, Son, and Spirit, as Creator, Redeemer, and Sanctifier, God reveals Himself as the perfect manifester of His character. And faith in the triune God has great importance for Ethics. If love is really God's *eternal essence*, then God must also from eternity have possessed a perfect object for His love, and the world cannot be its first and essential object. God must have in Himself the eternal and perfect object of His love, must live in Himself a perfectly satisfied life of love, and this is the love of the Father and the Son in the unity of the Holy Spirit. If Dogmatics had not asserted and developed the doctrine of the Trinity, Martensen holds, that Ethics must postulate the doctrine in its own interests.

SECTION II.

THE ANTHROPOLOGICAL POSTULATE.

Man formed in the image of God.—Scripture lays great stress upon the fact that man was created in the image and likeness of God (Gen. 1 : 27; James 3 : 9). As God created man in his own image, man is a personal creature, and not merely a member of nature, but belongs to the *realm* of *self-consciousness* and *self-government*. But the idea of personality is inseparable from that of society and love. Man's formation in the image of God must therefore be more closely defined as his fitness for God's kingdom.

But in order that God's kingdom may really be the kingdom of free love, free devotion, and obedience, man has a certain relative independence towards God, and is able to have a kingdom of his own. The unity of the kingdom of God and the kingdom of man, conceived in its completeness, is the perfection of the Good, and the fulfilled destiny of man.

Man, through sin has lost the original image of God, and in the Scriptures Christ is called by pre-eminence the true image of God (Heb. 1 : 3), and man is called into the kingdom of God to become like this image (Rom. 8 : 29). It is the great aim of the believer to renew this image and put on the new man (Eph. 4 : 24; Col. 3 : 10).

In the kingdom of man, human society appears first as civilized society, and then may develop as the society of mutual love between men, and as a society of justice; but

it can never attain its great aim, unless it appears as religious society, as the society of love to God, and this must permeate all the different circles in which men move.

Man a Creature possessed of soul and body.—Man is a being possessed of soul and body, a union of spirit and nature. Between spirit, soul, and body, there is constant mutual intercourse. The central point is the soul, which is the most human thing in man. It is by the qualities of soul that we characterize the ethical personality. It is the soul that loves and is loved. It can sympathize both with the intellectual and what is apparent to the senses, the heavenly and the earthly, the infinite and the finite, because it is itself the marvelous being which is the union of both.

As the faculties of the soul, we generally name the intellect, the sensibilities, and the will. But of these *will* has the first place. Our will is emphatically our very self, our inmost being. And if any would object that the Scriptures speak of the *heart* as the most essential part of the life of the soul, and of good and evil thoughts as issuing from the heart, we observe, that the heart is the will in its union with the sensibilities, specially considered from the practical side.

The superiority of man's destiny to that of all other creatures, his ethical destiny, displays itself not merely in his possession of mind and soul, but also in his bodily frame. Not his upright walk alone, but also the human countenance points him out as the lord of nature, and as the being who has a divine mission to execute on earth. Among the bod-

ily organs which in an emphatic manner suggest man's ethical destiny, we specially name the human hand. By means of his moulding, fashioning hand, man stamps his impress upon nature, and founds his sovereignty of civilization. By it he becomes the inventor of many arts. With the hand man performs alike his good and evil deeds, his acts of noblest heroism and crimes of deepest dye. Thus he folds his hands in prayer in token that in presence of God he disclaims all self-dependence and self-dominion, and humbles himself under the hand of the Most High. He bestows his blessing by the laying on of hands, and gives his hand to his neighbor in pledge of amity and good faith.

The Soul's relation to its organism.—Every human personality has a fixed individuality, an inherent originality, by which this single being is distinguished from all others. The perception of this original element in every creature, is the truth contained in Creationism. Every man is an eternal individuality framed in the image of God, and bears within himself the possibility of eternal life in bliss.

Every man is infinitely richer in his being than in his performance, is infinitely more than he shows himself or can show himself to be.

Individuality stamps not merely the soul of man, but also his bodily frame. It is not by chance that a certain individuality of soul carries along with it a certain bodily form, for it is the soul which fashions the body.

This is generally acknowledged in the physiognomy of the face, in which is perceived a visible index, not merely

of the intellectual, but also of the moral being, the inherent qualities of the individual, whether considered as character, or only as individual capacity. But the human soul is not one and the same with the bodily frame, and this is the cause of the uncertainity, at times, of physiognomy, since more is contained within the human soul than ever appears.

Lavater demands that we endeavor to read God's handwriting in every human countenance, because he maintains that no face of man is so hideous that there is not to be found in it traces of the dignity of human nature and its likeness to God. Though in his application he made many mistakes, nevertheless there is some truth in this theory. The most wicked, depraved, worthless man is still a man. No man ceases to be a man, even when when he appears to sink far below the dignity of manhood. So long as he is not a beast (and as little as a beast can become a man can a man become a beast), so long is he capable of improvement and perfectibility. Great things can be accomplished, and what seems impossible to man, is possible with God.

Individuality and Personality.—Man's eternal individuality, the basis of his character and his faculty, is given him by his Creator and determined unalterably beforehand. No man will ever be able to attain a higher degree of perfection than has been planned in the possibilities of his existence.

The ethical development of personality must be effected through the natural individuality, which is determined by bent and disposition, feeling and temperament.

The natural individuality is from the first relatively changeable; we say relatively, because there is an innate disposition (temperament) which the man must carry along with him throughout all the stages of life. But since the natural individuality is plastic and susceptible of modification, man must seek to form, overcome, rule, and modify his natural individuality into an organ of personality.

The Development of Personality.—The development of personality is effected by assimilation and production. Assimilation is the most important, and is not merely physical, but, moreover, a mental process. From childhood we are nourished not merely by bodily but also by mental food. There is much truth in the assertion of the materialists, that man is what he eats. There is, however, a necessity for a mental as well as for a bodily system of dietetics. The more culture and civilization advance in the world, the more important becomes the requirement to be careful about mental appropriation. How frivolous many persons are in the choice of their reading. What a deep meaning in Christ's saying, that He is the *Bread* of life, not merely his teaching, but *Himself* as the right, pure, and heavenly food.

What man appropriates or assimilates, he must work out and perfect by his own exertion. For a man is, or becomes more and more like to what he loves, or to that to which he devotes his service.

Selfishness and self-denying devotion are fundamental forms for the development of personality. The powers in whose service we have placed ourselves impress on us their mark and seal, and these we must bear.

The outward body is fashioned as instrument and expression of the personality, and assumes in many ways an impress of the moral or immoral (the physiognomy of character). The inward frame is also fashioned by the affections, passions, and efforts of the soul, and by repetition and habit its second nature. We all work at this inward frame whether we are aware of it or not. Incessantly we spin, weave, and knit our inward garment, which, unlike our outer garment, can never be cast aside, because it is interwoven with our Ego, and in it our soul, our will, shall be arrayed, when, after laying down the material body, it shall enter eternity. Everything will depend on the spiritual power to which our Ego has devoted its service, and for what kingdom we have been ripening.

Bent or Inclination.—The destiny of man is shadowed forth in human desires and inclinations. The *inclination* is the inmost nature, striving for development. This inclination, through longing or desire, may amount to passion.

Some have held that there is but one indispensable impulse in man, namely, that of self-preservation. Martensen names as esssential impulses:

(1) Appropriation and production; and

(2) Egoism and love, the autopathic and the sympathetic.

As the human life of personality has the twofold destiny of a life in God, and a life in the world, we name as the deepest impulses of human nature, (1) the worldly impulse, and (2) the impulse of God's kingdom.

The deepest contrast is therefore not between (1) mental and physical, nor (2) between autopathic and sympathetic; but (3) between the sacred and the worldly.

Both the worldly impulse and that of God's kingdom has its *autopathic* and its *sympathetic* side, and each of them strives after both appropriation and production.

The worldly and the divine impulses contrasted.—The worldly impulse is the inclination to a complete life in the world, to a harmonious, self-satisfied worldly existence, which we designate by the term *happiness*. As such it has its aim in the world, and does not lead us beyond the horizon of the consciousness of the world and of ourselves.

The impulse towards God does not aim after happiness, but after *blessedness*, the full and perfect life in God and in God's Kingdom. It incites man to seek his centre not in himself, or in the world, but in God. Thus faith is an act of the highest appropriation, and at the same time an act of deepest devotion.

Worldliness the characteristic feature of man.—The characteristic feature of man in the condition of sin may be designated as *worldliness*. Man has become a man of the world instead of a man of God, a citizen of the world without right of citizenship in heaven. Both appropriation and production give evidence of this. His producing energy is essentially directed towards worldly aims and interests, fields and merchandise, wife and children, politics, art, and worldly science; but to work for God's kingdom, he is too slothful and unfit. His devotion is only devotion to the world.

Within this wide domain of worldliness is found an endless variety of individual character. Human egoism also develops itself the more it advances and increases, until it attains the Titanic and Promethean character, until it becomes the man of Sin, seating itself in God's place, and desiring to be worshiped as God (2 Thess. 2: 4).

The Development of Sin.—Egoism may develop itself as either predominantly physical or predominantly intellectual. In the first case, man sinks in self-degradation; in the other, he elevates himself by a false self-exaltation *above* his sphere. This false self-degradation and false self-exaltation, sensuality and arrogance, are both fundamental forms of sin. Though opposed to each other, yet they are always found together, and there is no individual who sins exclusively in the one direction. The history of asceticism, monachism, and particularly of spiritualism, affords many illustrations of the importance of the Apostle's exhortation, "wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10: 12).

The more strongly sin develops itself as self-exaltation, the more closely does man come to resemble the devil and his angels. From self-exaltation spring falsehood, dissimulation, infidelity and treachery.

The more sin advances in the sensual direction, the more men resemble beasts. The middle region between these extreme points in the realm of sin is occupied by covetousness in its various forms.

The Apostle John (1 John 2: 16) names as the principal forms of the love of the word (1) the lust of the flesh—

sensuality, (2) the lust of the eyes—covetousness in its different forms, and (3) the vain-glory of life—arrogance.

Some one of these three lusts exists in every man, and they constantly pass over into one another, but the principal sources of sin are arrogance (self-exaltation) and sensual appetite, and of these arrogance lies deepest, so that very often the man himself is entirely unconscious of it, whilst quite aware of his offences in the direction of sense.

The Universality of Sin.—"All have sinned, and come short of the glory of God" (Rom. 3: 23). But where sin is, there also is reckoned guilt. But the ideas of guilt and responsibility stand or fall with the idea of the freedom of the human will, which now remains to be considered.

The Will as free and as bound.—Human freedom is not like that of God, absolute, but conditioned, a freedom in created dependence. In his individuality each man has not only his endowment, but also his limitations. The human soul leads a twofold existence, one clear as day and self-conscious, the other obscure and unconscious, and in its dim abyss it holds some contents which never fully emerge into the light. But the free-will of God is perfect, and only when man devotes himself adoringly to God, and man's will is in perfect accordance with God's will, can it be said that man is truly free.

The Character of the will produced by choice.—The destiny of man, his ideal being, is liberty itself in its unity with love. Through freedom of choice, which is not restricted to one single moment, but extends throughout a series of acts of choice, the will must stand its test, must be

tried and tempted. The character of the human will is always produced by choice. For the *character* is the radical impress which the will assumes from the series of its acts.

The Determination of my will depends on motives.—The will is determined by external motives and by incentives from within, to a certain line of action. So, too, there are sedatives or quietives which set the will at rest. Motives and quietives are essentially the same, in so far as they are both grounds of determination for the will. But they point to two opposite movements of the will, either as striving, pursuing, laboring, or as resigning, and relinquishing its aspirations. What kind of motives or quietives shall affect me, rests on the inmost determination or direction of my will, or if this is not yet stamped on it, on my choice.

The Will as enslaved by sin.—The will in its actual nature is not absolutely free, in the way that it is able to will independently of the quality of the human Ego; for by freedom of the will nothing is to be asserted, except that the willing man, in his concrete willing directed to a definite object, is limited by nothing but his own proper inclination. There exists no such thing as an abstract self-determined will, for the will is dependent on the quality of the Ego.[1]

By the fall, and by the universal and hereditary sinfulness which was thus originated, the will of man has become an enslaved will, so that man outside the sphere of grace and redemption cannot do other than sin, and only through

[1] Compare Harless' *Ethics*, § 11.

the creative influences of grace, to which the will of man is related as a passive vessel, can it again become free. In Adam we have all sinned, we are branches of the degenerate tree of the race which can only be restored by a new creation, and Adam's guilt is inherited by us.

This is the biblical view of the nature of man's will, but Martensen, being *synergistic* in his views, calls it religious Determinism, and says: "When it is maintained that we cannot do other than sin, the truth in this assertion is only that we cannot be free from sin . . . . and it is not true that we are incapable of receiving or rejecting the redemption and emancipation which the Gospel of Christ offers to us."

To which we simply remark, that man has the power by his own strength to reject the message of the Gospel, for the natural will has the liberty of choice in regard to what is evil, but that he cannot by his own strength even cherish a desire for salvation, much less accept the precious truths in the Gospel, but this power is wrought in his heart by the grace of the Spirit, through the Word (1 Cor. 2: 14; Rom. 10: 17).

Indeterminism and Determinism.—According to Indeterminism the will is never in any sense fixed, but hovers indifferently over all motives. This view overlooks the fact that the human will is in many ways determined by the natural individuality of the person, by innate disposition, by former acts, and by habit.

Exactly opposed to this view is the doctrine of Determinism which teaches the absolute unchangeableness and re-

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liability of human character—that the motive is an irresistible motor, and that these motives from within produce their results as invariably as physical forces effect their ends.

The Will is not under Natural Necessity.—In opposition to all Determinism, we maintain that the will is not under natural necessity, and not destitute of personality. That men may sink so deep in the thraldom of sin that they have no longer any choice, does not disprove the assertion that there is a sphere of liberty, in which they may make the motives of conscience, duty and honor, the ruling principles in their lives.

Is there any truth in Determinism?—Whatever truth there may be in Determinism, when it asserts that the human character is unchangeable, lies in this, that no man can divest himself of his original nature, which in its essence remains the same from the cradle to the grave. The character is indeed fixed by a succession of actions, and the will, by persisting in sin and worldliness, may frame to itself a false organism, a body of sin, yet we maintain that a break may occur in the development of character, in which a change of mind may take place, a conversion, a true repentance. We must, however, also make allowance for diversity in temperaments, and in the circumstances surrounding a man's early life.

The truth of Determinism supplemented.—The fundamental maxim of Determinism, "As thou art, so thou actest," contains a fundamental truth, but it must be supplemented by another maxim: "As thou actest, just so will

thou become and continue," that is to say, by thy actions, by the assimilation and thy whole course of operation, thou art thyself determining what shall become of thee.

Man, by appropriating grace, must mould and set the stamp upon his will, must *make* his tree of life good or corrupt. In answer to all deterministic views, we maintain, that even the best among us, when they look back on their past lives and make conscientious confession, will acknowledge that there are many things which not merely *should* and *ought*, but also which *might* have been otherwise; and in this the fault has been our own.

SECTION III.

THE COSMOLOGICAL AND SOTERIOLOGICAL POSTULATE.

The Moral Order of the World.—A moral order of the world, where account is made of each individual, and in which each has his own special task and his own special conduct of life, is inconceivable without a living, personal God, who is the creator and instructor of these individuals.

We conceive of the divine will as a will of eternal wisdom, which has not merely embodied itself in the system of the laws of the universe, but also reveals itself in its diversity from the world, as the Lord of Nature and of the course of the World, but always in harmony, with the law of its own being, of love and holiness.

In the moral world, the economy of providence is forced

to assume the character of an economy of redemption and regeneration, in which the law was given by Moses, but mercy and truth came by Christ.

The Christian View of the World.—The Christian view of the world is opposed to the fatalistic and deterministic apprehension of history, which regards this as a process of physical necessity. The purpose of God must be fulfilled, but the *manner* in which it is brought about is conditional on freedom of choice, and in the course of events there is always something incalculable, hypothetical and problematic.

God's dealings with the human race must be regarded as educational—it may be considered under the type of the wandering of the children of Israel through the desert.

The Aim of History.—Scripture teaches that the aim of history is the education of man for the kingdom of God; and there is a tradition, a transmission, an inheritance, a capital of experience, which passes from generation to generation, by means of which the consciousness of the unity of the human race and the intellectual and hearty connection between forefathers and descendants are preserved.

The contrast is ever becoming more apparent between those who voluntarily place themselves under the educational guidance of God, and those who wander in their own way.

The Education of the Individual.—It is not the race as such which is to be educated. On the contrary, it is individuals which are to be educated, just because the human race is an organization of personal individuals, and the kingdom

of God to which they are to be educated is a realm of sacred and sanctified individuals.

Christianity requires that the kingdom of God shall come to every man, and ascribes to every human soul an infinite value.

If we wish to understand history in its bearings, we must from the many special histories, from political history, Church history, history of art, of trade and industry, and many others, go back to the history of man as the history of histories.

A beginning and coming fulfilment of this aim of humanity and of human history is found wherever the kingdom of God is realized in the human soul, wherever personalities are moulded and ripened for the kingdom of God.

Every-day history and the history of the world are only different forms of human history. Every historical event owes its intrinsic value or worthlessness to its relation to God. God desires first of all to have regenerate men, prepared for every good work. God desires a temple of living stones, a temple which throughout time, though concealed, ever waxes in greatness and extent, but which shall only shine forth in eternal glory and brightness when this world is at an end, when the day dawns.

SECTION IV.

THE ESCHATOLOGICAL POSTULATE.

The End of History and the Completion of God's Kingdom.—The teaching of Christianity concerning the final result of all things, tells us that history has not merely an aim, but also an *end.* Every judgment in time, whether it be in the history of the world, or in the history of the individual man, is only a partial judgment, which moreover very frequently is very imperfectly apparent to the man's own consciousness. Every partial judgment, therefore, points to a future and more perfect one.

The Ethical Fundamental Ideas.—On the Postulates as here presented rests the difference between Christian and Pagan Ethics.

Only from the point of view given by Eschatology can we fully comprehend the problems of human life.

It is not only the Old Covenant which calls on men to "Remember thy latter end," but also under the New Covenant it reminds us "That we must all appear before the judgment-seat of Christ."

Christian Dogmatics, which is designed as a representation of the facts of revelation in their successive order, begins with the Conception of God, the Creation, and terminates eschatologically with the end of all things.

Christian Ethics, in so far as, under the postulates of Dogmatics, it is designed to represent a practical view of the world and of life in its outline, begins eschatologically with *final destiny*, or with the highest Good.

FUNDAMENTAL PRINCIPLES OF ETHICS.

CHAPTER I.

THE HIGHEST GOOD.

SECTION I.

THE KINGDOM OF GOD THE HIGHEST GOOD.

God's Kingdom the Highest Good.—The kingdom of God, as the highest Good, is not merely the sacred realm of liberty and love, but, moreover, the blessed realm in which man finds his last and final satisfaction, or his peace.

The highest Good, may be taken in a double sense; (1) as *bonum supremum*, that which is superior to all other good things, in which man finds peace and rest, which he can find nowhere else; (2) as the *bonum consummatum*, the perfect Good, the epitome of all good things, containing within it the fulness of all perfection.

In both significations the kingdom of God is the highest Good. (1) It is the one thing, the heavenly pearl, which is to be purchased by the sacrifice of all things. (2) But it is also the perfect and completed Good, the final Good, in the sense of future heavenly glory, that condition in

creation in which both faith and hope are at an end, because faith has passed into sight, and hope into fulfilment, and where only love remains behind.

We may speak, therefore, of the kingdom of God as the perfect Good within its earthly conditions, as a typical representation of the future final condition of the kingdom of God.

It is this kingdom of God upon earth, which, under the postulate of appropriating activity, is the task of ethical *productivity;* whilst the heavenly kingdom of God is the task or problem for ethical expectation and receptivity, since we should prepare to receive the Lord. The glory of God's kingdom will, during this stage of existence, continue to have a veiled presence.

This highest Good cannot be realized unless man has a personal life-communion with God (John 17: 21; 1 John 1: 3), who is the perfectly Good One in an absolute sense (Mark 10: 18); only he has the highest good who is rich toward God, (Luke 12: 21), and who has everlasting treasures in heaven (Matt. 6: 20, 1 Tim. 6: 19).

Difference between Bliss and Happiness.—In order that the words *bliss and happiness* may not be transposed and misapplied, and the heavenly be confounded with the earthly, we must fix more closely the relation between them. *Bliss*, though it begins in this earthly existence as peace and joy in God, has its true home, and its proper sphere in the world to come. *Happiness* is limited exclusively to the earth and to this present life.

Happiness or Eudaimonism is an earthly conception,

without necessarily including relation to God. The ethical systems of Paganism also give directions for attaining a happy life. The system of the Cynics and Stoics may be described as a higher form of Eudaimonism. Both Epicureans and Stoics desire happiness, and both arrive at the same goal, though by different routes. The great difference between the mendicant monks and the Cynics is this, that the Cynics aspire after the happiness of the present world, while the monks aspire after eternal bliss.

Plato occupies an exceptional position in this respect, in that he makes "likeness to God," the final aim of man, and teaches immortality in a future life. There is here a conception of blessedness, which though not the Christian one, is yet superior to Eudaimonism. In the Eleusinian mysteries, in which immortality was taught, we have also a like conception of blessedness.

There are many who would combine *happiness* and *bliss*, they would unite the earthly and the heavenly, in such a way as to avoid the cross. The ascetics do not desire happiness in any sense, but only bliss, and regard mortification and suffering as the normal condition of earth.

When Christ says: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33), he implies that these other things have an inferior value, and are thus not entirely worthless. We must also remember that through many tribulations we must enter into the kingdom of God (Acts 14: 22), and that all things work together for good to them that love God (Rom. 8: 28).

Mere happiness is not yet blessedness or bliss, and cannot satisfy the spiritual nature of man. The nine Beatitudes of Christ (Matt. 5 : 1–11) relate to the moral, and not one of them to a mere state of earthly enjoyment or happiness. "All bliss, however, is love, and true love is bliss; but only morally attained love is true love; even true blessedness exists only in union with God, and peace of soul in the eternal. God has not appointed us unto wrath, but to obtain blessedness (1 Thess. 5 : 9) and he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing (James 1 : 25). Blessed are they that hear the word of God, and keep it (Luke 11 : 28),—keep it not merely in memory but in their heart, in love and in will." (*Wuttke*).

Happiness, even if it be preserved throughout a long life, must vanish at all events when death arrives.

The Ideal of Earthly Happiness limited.—The limited character of the ideal of earthly happiness is also shown when we contemplate it from the standpoint of society. The conception of the golden age is that of a condition of society on earth, in which universal religion and morality are combined with the harmonious development of all the powers of humanity and with the greatest possible sum of enjoyment and prosperity, both for the whole and for individuals.

The highest religious representation of the golden period, is the representation of *Messiah's kingdom upon earth*, which again has its strongest expression in Chiliasm, or in

the doctrine of the Millennium (Christ's personal reign on earth with his saints for a thousand years). The kernel of Chiliasm, stripped of its visionary coloring, is the idea of *the earthly sovereignty of Christianity.*

The perfect realization of the kingdom of God, and the complete sovereignty of Christ, shall first appear through a great crisis with the erection of the kingdom of heaven, which is not a realm of happiness, but of supreme blessedness and glory.

In the Kingdom of God on earth we must fight with Evil.—It is in the hope of the future kingdom of bliss and glory that we work for God's kingdom on earth, assured that we are not laboring in vain. But the kingdom of God on earth can only be realized by a continued strife with Evil, and victory over it as the opposite of the Good.

SECTION II.

THE KINGDOM OF GOD AND THE KINGDOM OF SIN.

The Kingdom of Sin.—As the Good, considered as the destiny of man, is love to God and his Kingdom, the Evil can only be defined as the essential contrast to love, or as Egoism.

Evil is *sin*, a disturbance of the normal relation of the will, not merely to an impersonal law of reason, but to the Creator—since the egoistic will does not desire that God should reign supreme over all things, but that itself should hold the place of ruler, use and enjoy the world in indepen-

dence of God. The contest between the kingdom of God and the kingdom of sin on earth is bound up with the contest in the higher world of Spirits. By the appearance of Christ, the opposition between Good and Evil amongst men was most fully manifested.

Definition of the Highest Evil.—If the highest Good may be defined as the unity of sanctified love and blessedness, the highest Evil may be defined as the unity of sin and misery. The highest Evil (*supremum malum*) is sin itself, joined to consciousness of guilt and inward condemnation.

The highest evil becomes the perfect evil (*malum consummatum*) when all possibilities of change and improvement are exhausted, when every hope of deliverance is extinguished, and when, in addition to the inward misery, comes a corresponding outward state of woe. We have an approximate image of the highest evil on earth, in the Roman Empire during its decay, and in the reign of terror in the French Revolution. But especially the word of Prophecy leads us to the contemplation of the last age of the world, when the Man of Sin shall be revealed (2 Thess. 2: 4).

The complete prophetic sketch of the highest Evil, both in the present and the future world, the torments of earth and hell, is given in the Book of Revelation, where there is likewise a representation of the highest Good, of the progressive contest and victory of the kingdom of God.

SECTION III.

THE KINGDOM OF GOD AND THE KINGDOM OF THE WORLD.

The Kingdom of the World.—The expression "the world" has in biblical language a peculiar ethical meaning. The nature of this world is twofold in its character. It bears the mark of opposing principles (the good and the evil), containing within it antagonistic elements and qualities which can never be reconciled; thus giving evidence that it is doomed to destruction, in order that it may hereafter arise again in restored harmony of form. It is a middle sphere, neither Heaven nor Hell, but the vestibule of each. Therefore the kingdom of God stands in a double relation to this world, and regards it from a twofold point of view. On the one side, on account of sin, it is opposed to the kingdom of God, and is to be avoided and combated as an evil. "Love not the world, neither the things that are in the world" (1 John 2: 15). "The friendship of the world is enmity with God" (James 4: 4).

But on the other side the world is appointed to Redemption (John 3: 16); it is fitted to be organized for the kingdom of God. The field is the world (Matt. 13: 38). From this we learn to appreciate the two views of life and of the world, which ever and anon recur in the human race —*Optimism* and *Pessimism*.

Optimism and Pessimism contrasted.—Naturalistic Optimism ignores sin and redemption, and assumes that this world still maintains its original condition, when "God saw everything that He had made, and, behold it was very

good" (Gen. 1 : 3). Evil is considered as only a defect, a lack of wisdom, ignorance and barbarism, which are to be overcome by advancing culture.

The view of life diametrically opposed to this, which we shall call Pessimism, assumes that the world originally, and from the beginning until now, has been and remains a vale of sorrow, that man was formed for suffering and for a disturbed development of life.

Christianity is the truth both of Optimism and Pessimism. With the Pessimist it teaches that the whole world lieth in wickedness, that a man has a lost paradise behind him, and with the Optimist it teaches that it is possible for man to be redeemed, and that the gates of paradise be again opened for him.

History shows that the productive periods of our race are those in which Optimism has predominated. It was the philosophy of the Greeks at the zenith of their greatness, and is the ruling principle of the present age.

Pessimism appears especially in the unhappy epochs of history. We see this in Plautus and the Roman satirists, as Juvenal, whose painting of the morals of his times agrees essentially with the description given of Paganism by the Apostle Paul in the first chapter of the Epistle to the Romans, and which is certainly not an optimistic sketch.

Goethe's Optimism criticised.—Goethe may be regarded as the interpreter of the bright joyous life of the world. But his theory of life, like that of the ancients, had its aims entirely in this lower world, concerned itself only about *happiness* and *resignation*, whilst salvation and the kingdom

of God lie entirely outside. One of the elements of Goethe's greatness lies in this, that the heroes of his works are but portraitures of his own inner being, at different epochs in the development of his own life. He is himself Werther, whose unhappy love he has painted in such glowing colors. He is himself Wilhelm Meister, who yearns for intellectual progress and refinement, and passes through illusion after illusion in this respect, whilst yet his years of study and travel never bring what he seeks. He is himself Faust, who turns away from the faith and craves the infinite, first in unlimited knowledge, and next in unlimited enjoyment of life, both alike unattainable by him. All these conditions and tendencies depict various epochs in his own life.

Goethe's view of life exhibits a great lack of teleology—its want of religion, the want of an ultimate and supreme object after which the life may strive, and according to which it may be ethically planned. The same view appears in his Autobiography (*Wahrheit und Dichtung*), in which we only find an extremely interesting, lively, and suggestive *development of talent.*

Pessimism.—Pessimism fixes its glance on the disturbing and destroying powers, and beholds these as the conquering. Sceptic Pessimism must clear gradually into belief or sink into fatalism. A classical expression of the Sceptic Pessimism which may be dissipated by faith, is given from the standpoint of the Old Testament in the book of Ecclesiastes. But along with the sceptical voice is heard another full of comfort, making known to us that a

great and essential change shall take place, that God himself will bring every work into judgment, and herein is the germ of a higher Optimism which in Christianity is made clear.

Fatalistic Pessimism.—Fatalistic Pessimism found exalted expression during the period of the Roman Empire. As Rome is the historical type of the kingdom of this world, it has likewise become typical of the self-decay and death in which the kingdom of this world must end.

Pessimism in Literature.—Fatalistic and sceptical Pessimism has also repeated itself in the most recent times. As Goethe was the mouth-piece of Optimism, so Byron was that of Pessimism. In both the Christian idea is absent. They are both far behind Shakespeare. In Shakespeare we find an *historic* view of the world, along with genuine Optimism and Pessimism, although it may also be said that the pessimistic view is most abundantly developed.

The Solution of the Problem.—Under the Cross of Christ, on the height of Golgotha, the real nature of the world displays itself. Here the Optimism of the natural man fades, though it is just here that a higher Optimism originates.

Christianity contains the truth of both Pessimism and Optimism.—Christianity alone makes it possible for man to attain, in the deepest sense, unity in his view of life and in his frame of mind, to combine without self-contradiction, Optimism and Pessimism. As Christianity, by awakening consciousness of sin and of guilt, awakens the true fundamental pain of existence in regard to which all other sorrows and calamities are subordinate, so it awakens also the

true exaltation over all misery, which hallows every pure and innocent joy. Through sorrow the way is opened to the acknowledgment of sin, and the Pessimism of Christian Ethics paves the way for true Optimism.

SECTION IV.

THE KINGDOM OF GOD AND THE KINGDOM OF HUMANITY.

The Kingdom of Humanity.—On its entrance into history, Christianity not merely discovers an independent kingdom of humanity, but awakens and calls it forth as certainly as it awakens the principle of personality. It plants the germ of God's kingdom, sows the seed of the operations of grace and the gifts of grace, institutes the Church, and the congregation. But at the same time it also plants the germ, sows the seed of an independent kingdom of humanity with the whole affluence of man's natural endowments and natural powers which develop themselves in his worldly relation in culture and civilization.

We designate this moment, which has so great a significance in the divine plan of education, as *Emancipation*, *i. e.* deliverance from the natural bonds of the ancient times. But Emancipation is not Redemption. Redemption makes free to inward communion with God, freedom founded on grace.

Those who are merely emancipated by Christianity are doubtless elevated to a higher grade of humanity, to human

dignity and human privilege; but they are still in their sins, even though in their life there may be a reflection of redemption, for as yet they have only the *possibility* of redemption. The contrast here described was unknown to the human race before Christ's Advent.

The Emancipation which the Gospel brings.—The Church, which had assumed sovereignty over the worldly side of life, through the Reformation, was brought back to its right destination, to the stewardship of the means of grace, to preach the word and dispense the sacraments.

Humanity and freedom are the watchwords of the age; and *rightly understood*, these demands are sanctioned by Christianity itself. In face of emancipation, with its immense development of man's natural powers, the Gospel continues to testify: "If, therefore, the Son shall make you free, ye shall be free indeed" (John 8: 36).

The Aim of History.—Divine mercy and human free-will, God's kingdom and the kingdom of the devil, these are the contrasts which make up the content of history.

The all-embracing aim of history which should be ever present to our efforts, is the unity of the kingdom of humanity and the kingdom of God—a unity including the completion of the work of redemption and the work of emancipation.

The Optimist asserts that the times are growing better; the Pessimist affirms that they grow worse. Christianity is the truth of both.

History must therefore be considered from the standpoint of the parable of the tares in the wheat, which both

grow together until the harvest, and the close of history is the day of judgment. The end of all things on earth is not eternal peace, but the fiercest war between the two camps into which the human race will then be divided.

And here a parallel is exhibited between the coming of God's kingdom in regard to the race and in regard to the individual man. If the kingdom of God is to make progress within us, it must be on the condition of a continued separation of the Good and the Evil principle. Each one will understand the period of his own life as a season of grace which has been given to him, not merely for labor and progress, but also for cleansing and purification.

SECTION V.

THE KINGDOM OF GOD AND THE INDIVIDUAL.

God's Kingdom in regard to Individuals.—Christianity desires that the kingdom of God be the ultimate aim of development, and the individual as the ministering means, tool, and instrument of the whole.

An earthly copy of the ideal of God's kingdom may be approximately attained during this temporal development, and should be striven after in all human relations of society, and specially in those fundamental forms which have been appointed by God for earthly development, in the Church, the State, and the Family.

Socialism defined.—Socialism desires to organize a great universal economy, a vast community, with organization

of labor, with equality in property and enjoyment, equality in information and refinement, which, if it could be accomplished, would annihilate all individuality.

The Individualism of Alexander Vinet criticised.—Individualism, according to Vinet, is the stamp which God has impressed on every human being, and which man should maintain and protect against the dangers which threaten him on the side of society. Society is an ocean on which the individual soul is cast forth in a little bark to seek the way through the rough billows to the shores of a new world, where it may land. Another, not myself, guides the waves, and appoints their way over the great abyss; but the bark is *my own*, and the ocean is on account of the bark, not the bark on account of the ocean.

This exaltation of individuality expresses certainly a sacred and precious truth, but not the whole truth. There is a truer illustration. The Church is the ship which sails across the stormy sea of society. We make the voyage in company with others, who are all united under the same master. And we are reminded (by Christ's stilling the tempest, and guiding the disciples unharmed to the shore) that if we hope to land at the safe harbor, we must be in the right ship, with the right companions, and have the Master on board.

In no single individual (with the exception of the central individual, Christ) can human nature be perfectly realized. No single individual can be perfect man. Mere realism acknowledges only the universal as the truly existing. Nominalism, on the other hand, acknowledges only the in-

dividual as the truly existing, whilst the universal is but the abstract from the individual.

Both are right, and both are wrong, for the truth is only the living unity of the universal and the individual. The Reformation itself went back to the unity of Nominalism and Realism, as this is given in the Holy Scriptures.

The Christian view of religion, on the one hand is *realistic*, or rather *universalistic;* for the kingdom, the totality, is before the individual, and he is regarded as a link in the series, as a member of the vast body. It is, on the other hand, *nominalistic* or *individualistic*, for the individual is not merely a ministering member, but at the same time an infinite object in itself, of infinite value to itself.

The contemplation of history and of the circumstances which pass before our own eyes, lead us to the inevitable conviction, that in a nation all the individuals, though in different degrees, are responsible for the general tone which predominates in the community. All have a common responsibility in relation to the duties of life, all the members are responsible for the body, and thence are also sharers in its weal and woe, honor and dishonor.

It is Vinet's great merit that he maintains the inherent dignity of the individual; but he overlooks the fact that the individual is a ministering *member* of an organic whole, and he deprives the individual of an important support which he should have in society.

The Individualism of Kierkegaard criticised.—Kierkegaard maintains that history is in reality not the history of man, but the history of ideas. He considers it as the mis-

fortune of the age to know too much, and with all this knowledge to have forgotten what it is to exist, and the significance of the term *subjectiveness*.

But Martensen answers: Never in any case will Christianity appear in individuals, without at the same time appearing in the form of a society. Christianity has not only an individual, but also a cosmical significance. Christ is not merely the model of believers, but the Saviour of the world,—the Head, under whom the whole system of creation must be combined.

We must never forget, that it is from the kingdom of God that the initiative proceeds, and the connecting link between the kingdom of God and the individual is the Church and the Means of Grace.

CHAPTER II.

VIRTUE.

SECTION I.

THE IDEAL OF PERSONALITY.

Christ the Ideal.—The special perfection of the individual, his personal capacity to promote the advent of God's kingdom, the realization of the highest Good, is virtue. But Christian virtue is the virtue of the new man in Christ Jesus, of the man whom Christ has redeemed and regenerated. On the basis of redemption, the factors of Christian virtue are, freewill and grace.

Christianity has its determinate ideal of personality in Christ, in the example which the Redeemer has left us. But the man of the present day, who does not receive Christ, has no determinate ideal of humanity and personality, although he is in constant search of one. Only one power in society can free the individual, namely the Gospel.

Christ our Pattern.—If Christ were *but* the pattern, and not the Saviour, then His revelation would only be to our condemnation—only be against us, but not for us. Only when in the model we see the Saviour, can we receive en-

couragement, because the more we feel our infinite distance, the more closely do we feel ourselves drawn into fellowship with him. Whilst we designate Christ the Saviour and Example, we can also designate him the Highest Good, in so far as the fulness of God's kingdom, the futurity of bliss, is included in Him.

SECTION II.

CHRIST THE UNPARALLELED IN HISTORY.

Christ, true man and true God.—The individual who would save us, must be like us, must be a true man, subject to a human development of life and human conditions; for otherwise he could not be our pattern, our Saviour.

He must be unlike us, for otherwise he could not be that one whom we should *all* imitate, and of whose fulness we must all partake. If Christ is to be our Saviour and our example, *He must even as a man be unlike us.* And the perception of this great truth is the first step in the knowledge of Christ as the *only-begotten of the Father*, as the *Son of the Most High.*

Christ's historic greatness indicates an inward holy greatness in his personality, through which he is infinitely distinguished, not merely from all who have exerted influences on the history of the world, but also from all who have aspired after personal perfection. His aim, which he accomplished, was to redeem the world, and to found God's kingdom upon earth.

Christ was born in the Fulness of Time.—Christ disclosed himself under circumstances which embrace the whole fulness of contradictions and contrasts requisite for the complete revelation of the world-subduing and world-redeeming ideal of love and free-will. He found in his nation the combined results of Jewish, Greek, and Roman culture. He encountered an over-ripe state of civilization, which included the whole range of contrasts in human life, in education, in external circumstances, wealth and poverty, despotism and slavery.

Into this world of contrasts Christ entered, disclosed himself, and fulfilled the mission of his life. The greatness he displayed during his pilgrimage on earth was quiet greatness.

SECTION III.

CHRIST THE EXAMPLE OF SELF-GOVERNMENT.

Christ the Example of Free-will.—Christ's relation to the law of morality is one wholly different from that of other men, for he was without sin.

To deny this ethical miracle is to deny from the very foundation what is *new* in Christianity. Then we have no Redeemer, and no pattern; then the ideal of liberty has not been revealed in reality.

Christ the Perfect Personality.—In every human being there is not merely a want of harmony on account of sin, but also a one-sidedness on account of the limitation in his endowments, which prevents him from moving freely on

all sides. Only in Christ do we behold that perfectly harmonious character which affords inexhaustible fulness to our contemplation.

In Christ we have the combination of the masculine and female characters. For the highest characteristics of womanly virtue are found also in him,—infinite devotion and singleness of purpose, the unruffled serenity of a calm and gentle spirit, pure and modest feeling in the maintenance of the finest moral distinctions; and the power peculiar to women of passive obedience, power to bear, to suffer, to forego, in unspeakable loyalty. He is at once the Lion and the Lamb.

But in Christ we behold also the marvelous unity of the contemplative and the practical, and in no condition of his life do we see the absence of harmony, and as his being is harmonious in itself, so is He also in harmony with everything outside of himself,—except with sin, and the confusion which through sin has entered into the world.

Christ the Perfect Man.—He designates himself the Son of Man, that is to say, as man himself, as he who represents human nature not merely in its purity, but also in its perfection and fulness. If the whole human race is a kingdom of eternal individualities, of immortal souls, then Christ is the central individuality in this organism. Paul calls him the second Adam, the new Man, as the first of a new spiritualized race, under whom the mass or body of mankind shall collect as under the Head, because the numerous individuals first through him came into right organic relation towards each other, and towards God. His whole revela-

tion bears the stamp of eternity, and is fitted to impress on all times and all races the universal-human and the closest brotherhood, and must find an echo in every human breast which is not closed by sin against him who cometh to his own.

The words of Pilate: Ecce Homo! receive here their just and true significance.

Christ the Son of God.—But He who is to be the Mediator between God and Man, must not be merely the Son of Man, but also the Son of God. The same who designates himself the Son of Man, and speaks that which he knows (John 3: 11–13), says also that He is *one* with the Father (John 10: 30); and he regards his coming to this world, and the whole of his life on earth, as the *continuation of his heavenly, superhuman life*, in which he had glory with the Father before the foundation of the world (John 17: 5).

But although in his individuality he manifests a glory as of the only-begotten of the Father, still his descent to earth, and his life on earth, were acts of self-humiliation. For he came to bear the sin of the world, to win back through obedience that which had been lost by the disobedience of the first man; and he therefore submitted himself to poverty, temptation, suffering, and death. It is this, his free self-humiliation, which the Apostle Paul describes in Phil. 2: 6–8.

SECTION IV.

CHRIST THE EXAMPLE OF LOVE AND OBEDIENCE.

The Obedience of Christ.—The divine and human life of Christ in his state of humiliation develops itself as a life of love under the form of *obedience*, without which it could not be said that he has left us a pattern.

In the development of his *divine* and *human* will, the divine and the human moment separate and become distinct, so that the lower can be freely subjected to the higher, and perfect obedience is manifested. (Not my will, but Thine be done). The highest summit of obedience was shown in his agony, and on the cross, where, in order to complete the work of redemption, he entirely relinquishes the use of his miraculous power, nay, where the suffering reaches the point of feeling God—forsaken, that the Scripture might be fulfilled. But this obedience would lose its highest significance as a pattern and a prototype, if it were not the obedience of Him who was also Lord of glory.

Christ the Righteous Servant of the Old Testament.—The representation given by the Old Testament of the Lord's righteous *Servant* upon earth, first had reference to the people of Israel; then the conception of the Lord's servant is limited to the pious and believing in Israel, and amongst these in particular to the prophets. But neither can the prophets realize the ideal of God's servant.

The righteous servant of God can only be referred to a single individual, the Messiah, who in the fulness of time

should be manifested to carry forward God's cause to victory.

The same persons who in the prophecies are described as servants of God, are described also as Sons of God. But in Christ this prophecy first finds is true fulfilment. For as Christ is the only begotten among the servants of God, the only one who uninterruptedly preserves obedience, so, too, is He the only-begotten Son, the Son of God. This fulfilment of prophecy we find in Phil. 2: 6–8: "*Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death.*"

The Lord in the form of a Servant.—As all development of human personality assumes the psychological essential forms of Assimilation and Production, the unfolding of Christ's personality took also these forms. In his relation to the Father he appears as assimilating, receiving and appropriating to himself the divine fulness of life. For though from his birth he was one with the Father, yet he constantly stood in a relation of reciprocity with the Father. In his relation to the world he is active, creating anew, whilst he imparts to it that fulness which the Father has given him, bestowing on the world the bread of life.

As the chief moments of the example of love given us by the Redeemer in his state of humiliation we therefore set forth this *appropriating* love in the inward communion with the Father, which has its expression in meditation and

prayer; and that active and passive affection which has its expression in the whole of His redeeming work on earth.

As his love and obedience are the manifestation of free love to the Father and to men, he thus attains thereby his own personal perfection. The ideal of freedom is realized only through that of love. Through the completion of the Father's work he becomes himself perfected; and through the continued development of the love, appropriating and devoting, active and passive, in which he becomes the bread of life, and the fountain of life for men, he builds to himself his body in the ethical sense of the term. Here we pause to consider the love of the Redeemer in his state of humiliation.

SECTION V.

THE LOVE OF CHRIST.

Contemplative and Supplicative Love.—All the declarations of the Lord lead us to conceive his relation to the Father to be one of reception and appropriation.

His early life was full of holy meditation and contemplation, in which nature and human life changed before him into pictures and emblems of the kingdom of God which he bears within him, and the Scriptures have opened to Him as types and prophecies, which are to find their fulfilment in Himself. Specially conspicuous do we find the contemplative life in the Gospels. Only those who have been alone with God have attained the power to in-

fluence society as instruments and ambassadors of God, because receptivity of God can only be developed in solitude.

But this filial relation to the Father must be developed and glorified through the relation of service and obedience. This appears plainly in the history of the temptation in the wilderness.

But our Lord's inner life shows us not only the progressive unity of faith and sight, but is at the same time a life of prayer.

The filial relation in prayer must also be interpreted through the relation of service and obedience. For prayer is only appropriation of God, union with God, in so far as it is the *yielding* up of the individual will to the divine. All prayer is sacrifice; but the idea of sacrifice is devotion of our possessions in the highest sense,—devotion of our own will, our self; and if we could only in prayer accomplish this sacrifice in a higher degree, we should also receive more.

Christ's Active Love.—From Christ's inner life of love to the Father, from contemplation and prayer, are developed his *active*, his redeeming and regenerating love to men.

The great, the colossal in Christ's labor of love, the enthusiastic devotion, in which he does not spare himself, in order to be able to achieve the work of redemption, exceeds all ordinary conceptions. Christ's works are always in harmony with the actual relation and the actual circumstances, for at every moment he knows what is the time in the kingdom of God. In no period of his life does he do

anything too early or too late; he knows when his hour is come, and when it is not yet come. He perceives and employs the moment in its special significance for the kingdom of God and therefore forestalls nothing in impatience, and neglects nothing in procrastination.

Christ Presents unto us the Solution of the Contradiction between the Contemplative and the Practical Life.—Some deep and earnest natures maintain that the perfect life is in contemplation alone, that it is best for a man to remain on the mount of contemplation, to absorb his soul in the eternal, to live in view of God and divine things.

In opposition to this view of life, some of the oldest mystics as well as the latest, maintain that the happiest condition, that which has intrinsic worth, is to act, to work.

Each expresses but half the truth. For he who endeavors to live his life exclusively in contemplation, and regards action only as a necessary evil, will only bear towards God the relation of receiving, appropriating, enjoying. But receptivity, *appropriation*, is only the one side of relation to God; the other side is the working out of that which has been appropriated.

That need of life which maintains that he who acts is thereby withdrawn from union with God, would only be true if the act, could not, as the Scriptures express it, be wrought in God (John 3: 21).

Active and Passive Love.—Christ went about doing good. But it was by his own death in unappreciated, in crucified love, that Christ would awaken men to contrition

and repentance, to faith and love; it is by his death that he would triumphantly establish the kingdom of God.

No one has been so much beloved as Christ, and none has been so hated; and not only the love, but also the hatred, is a mark by which he may be recognized as the Truth. Not only Christ's word, by which he testifies incessantly against the sin of the world, not merely his works, but even his person, calls forth this hatred.

Christ's Passion Necessary.—Without suffering and death Christ could neither have been the Redeemer nor the perfect example, nor could he have been our High Priest. His will was in every moment in full harmony with the will of the Father. He learnt obedience in His temptations. He was also proved in suffering, in order that his love and obedience might unfold themselves.

In Christ Activity and Suffering are Combined.—Regarded outwardly, the history of Christ's Passion is the interruption, the disturbance of his activity; regarded inwardly, it is just the completion of his work. His whole life may be called a narrative of suffering, and his whole life may be called a narrative of activity. In Christ, therefore, activity and suffering are combined. When he is delivered into the hands of men, his *outward* activity is interrupted, but in his suffering is concealed inward activity. For from the external world he retires to the internal, the invisible kingdom, to secret communion with the Father, to the deepest concentration of His will in the will of the Father, preparing *himself* as the perfect sacrifice of love and obedience.

Christ the Ideal of Perfect Righteousness.—In Christ's perfect freedom, in his perfect love and obedience, which manifests itself in the harmonious union of the moral fundamental principles of life (appropriation, productive action, and suffering), we perceive at the same time the ideal of personal *righteousness.*

SECTION VI.

CHRIST THE TYPE OF GLORY.

The Exaltation of Christ.—"Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 9–11). In these words the apostle points from the ideal of obedience and self-abasing love (Phil. 2: 6–8) to that of triumph and dominion,—to the resurrection of Christ and his ascension to heaven, to his seat at the Father's right hand, to the glorified Redeemer's manifestation at the last day, when it shall be made apparent in all unmistakable manner that to him is given all power in heaven and on earth.

Already in sacred vision, the Hope of Israel appeared under the image of the Prince of Peace, the king whose dominion shall have no end, and who must reign until he hath put all his enemies under his footstool (Ps. 110: 1).

This prophecy is fulfilled in Christ, in his humiliation and his exaltation. Even in his humiliation Christ is a King. "Thou sayest that I am a King," says he to Pilate (John 18: 37). From the beginning of his earthly sojourn, every moment of his life has been illuminated by his kingly power and dignity; even in suffering he manifests his royal power in judging and ransoming the world. But he can only be fully revealed as King when he has completed his work as the Lord's righteous Servant on earth. By his ascension to heaven, and his seat at the right hand of the Father, he has become the prototype not only of the kingdom of bliss, but of glory.

SECTION VII.

THE DISCIPLES OF THE KINGDOM.

Discipleship.—In John 15: 1–4, the Lord indicates what is peculiar in the relation of the disciples towards him. The human teacher must by his instruction be constantly rendering the disciple more and more independent of his authority, and the relation is not constant and permanent. But Christ indicates the discipleship not merely as a permanent relation to him as the divine teacher, but as the Redeemer, from whose fulness they shall uninterruptedly receive.

The Father as the husbandman purges the branches through divine providence with its manifold leadings, through which the disciples are trained and moulded.

Christ seeks to impart to his disciples a system of truth which cannot be drawn from their own inner being, he will not merely impart to them a new understanding but also a new life. Discipleship to him becomes, in the deepest sense, one of incessant reception and appropriation.

Our Discipleship rests on Christ's Resurrection and Exaltation.—That we can enter into discipleship towards Christ and have fellowship with him, though he no longer sojourns on earth, this rests on his resurrection and exaltation, or on the fact of His being the *living* Christ, who, as Lord and Head of His Church, through the means of grace and the Holy Spirit, carries on and perfects the communion between himself and his people.

True discipleship and true imitation only began when Christ's actual presence was taken from his disciples (John 14: 7): and with the outpouring of the Spirit on the day of Pentecost. Then the *inner* communion with Christ first became realized; then his history was *understood* by them, and he began to win form within them. Then they began, under the influence of the Spirit, to tread independently the path which their Lord and Master had trodden, reflecting the example which he had left them.

Beginning of Discipleship in the Individual.—The central sphere for the working of the exalted Redeemer is the Church, and admission to discipleship takes place by *baptism.* Baptism is initiation into the hidden and yet revealed life with Christ in God, initiation into all the mysteries of Christianity.

The grace bestowed in baptism comes first into exercise

through *faith*, and first by a personal life of faith begins the true discipleship. To all those who have not yet come to living personal belief, Christianity, Christian doctrine, and Christian worship can only be an uncomprehended, unexplained Parable.

Awakening.—Although we speak of faith as a conjoint movement of the intellectual powers, the affections, and the will, yet it is altogether a work of divine grace. In the case of a baptized person we designate that influence of divine grace, which is a necessary condition to his entering into a personal relation to the Redeemer, as *awakening*. Even for him, who from childhood has kept faith in the doctrines of Christianity, there must be a period of time when he becomes awakened, so that he can perceive seriously and personally in what his Christianity consists, what it bestows on him, and what it demands of him. And as the large majority of mankind wander their own way, they can only be brought back to what they have forsaken by a work of grace. Awakening to the kingdom of God must always be effected by means of the preaching of the Gospel.

But in combination with the Word, divine grace works also by the outward and inward guidings of providence. Among outward guidings we may specially name sufferings, adversity, everything which in the life of the individual awakens consciousness of the vanity of this world; for which reason they who felt weary and heavy laden were the first to seek Christ.

With the outward leadings of Providence are combined

the inward leadings of the mind; and there are many individuals who are pre-eminently awakened from within. (But it is the Holy Spirit that is guiding them).

The value of Christian Memoirs and Autobiographies lies in this, that they show us the various paths, which men have trod, in order to find and become disciples of Christ. Among Christian autobiographies, the *Confessions* of Augustine will always rank as the most remarkable. But in every narrative of conversion, it is not the pattern, but the *Saviour*, which is the first object of the sinner's search.

Awakening must lead to Regeneration.—But awakening must, through conversion, through contrition as fruitful penitence, which is not contrition for this or that individual transgression, but a return from the whole preceding sinful existence, pass over into regeneration, which is the institution of a new personality. Where regeneration (used in its wider sense) has taken place, the will is regenerated and has become the principle of a progressive development of character. A mere awakening, which is still an unsettled condition of the soul, is but the beginning of the work of divine grace, and to be effective must lead to conversion and regeneration.

We may also express this by saying that regeneration (used in its wider sense) has entered wherever justifying faith, the appropriating reception of God's grace, has become the principle of a progressive development of character. And from this point is developed the imitation of Christ.

SECTION VIII.

THE IMITATION OF CHRIST.

The Imitation of Christ.—Following after presupposes a path which must be trodden in company with Christ, and thus there is a starting-point to be left, a goal which is to be reached, and even motion from the starting-point to the goal. The starting-point is faith in Christ; the goal is eternal bliss in the kingdom of God; the motion is Christian life, in which Christ's example goes before us.

The imitation of Christ is a life after his *example*, and in his *power*, but is not a direct copying of him. What we are to imitate we may and ought to discover, not merely from his life and actions, but also from his *word* and *commandments* to us, because as Saviour and example he is at the same time *teacher*.

But the sum of Christ's commands to us is contained in that love which in Christ has become a new commandment, partly because it was expounded by him, partly because he gives power to perform it. "Let the same mind be in you which was in Christ Jesus" (Phil. 2: 5).

The Direct Imitation of Christ.—The direct copying of Christ limits its imitation to the *religious* sphere, to a life in which religion must not merely be the animating sentiment, but also the immediate *aim* of human action. At the beginning of Christianity, the imitation of Christ *necessarily* appeared predominantly in the directly religious form, but the vocation of missionary cannot be common to all.

A false spirit of imitation, in fanatic arrogance and van-

ity, pressed forward to martyrdom, in order thus to attain to perfect likeness to the Lord. Another form of this false imitation manifests itself in the monastic life.

But Christ does not desire only the denial of the world, and renunciation of it, but also the ennobling of the world, and its enlightenment. Real likeness to Christ is therefore not likeness in the external circumstances and employments of life, but likeness to him in the disposition of the mind, likeness to Christ's will.

And just here, the ascetic life, in its effort to resemble Christ, comes into great dissimularity to Him, and turns aside from his example. Asceticism allows society to lie entirely beyond it, undertakes no duty for its benefit, but is only occupied with its own blessedness, and with purely formal actions.

No Imitation without the Acknowledgment of Christ as the Saviour.—While we say that what is essential in the imitation of Christ is resemblance in disposition, in will, and not material resemblance; whilst we reject that external copying which is found in false martyrdom, and in monastic life; and whilst we with the Reformers maintain, that the imitation of Christ may be accomplished in every condition of human life which is founded on the rules of society appointed by God, we must at the same time guard against another error, namely, that of supposing that we can resemble Christ in disposition of mind, can have him as our pattern, without uniting ourselves to him as the *Saviour.* "Apart from me ye can do nothing." (John 15: 5).

Defect of Mysticism.—However high we rank the mysticism of the Middle Ages, and however much it may by its deep earnestness have contributed in preparing for the Reformation, yet the pervading defect with the greatest mystics (Eckhart, Tauler, Suso, Ruysbrœck) was, that they sought by means of contemplation to attain likeness to Christ. They do not see in the cross and sufferings of Christ that great *sacrifice* for the forgiveness of sin, which we must first have appropriated to ourselves in faith before we can think of becoming like Christ. With some, like Franciscus of Assisi, the gift of tears is a substitute for the atonement wrought out by Christ. The mystics lack the great principle of the Reformation, justification by faith, the appropriation of Christ as our righteousness before God; they do not in faith appropriate to themselves Christ as the *propitiation*, and therefore do not rightly appropriate him, and use the Means of Grace, which the Redeemer has instituted in his Church for the development of the life of faith.

SECTION IX.

LOVE TO CHRIST THE CARDINAL VIRTUE OF CHRISTIANITY.

Love to God in Christ Jesus.—It becomes the task of every Christian, in his special position in life, to live as the servant of the Lord, and through this relation of obedience to develop the relation of God's child. Holy obedience and holy love are essential features in the physiognomy of Christian life; and the further a Christian makes spirit-

ual progress, the clearer will these features appear. This union of obedience and love, this ministering love, we may designate as the Christian cardinal virtue. It is essentially love to God, and as union with God, likeness to God. But as God can only be perceived and comprehended by us in Christ, and as we can only love God through Christ, can only attain likeness to God by attaining likeness to Christ, we may define it more closely as *love to God in Christ Jesus.*

But why is not *faith* the Christian cardinal virtue? Because faith is not so much itself a virtue as the mother of all virtues, the root from which they spring. Faith and love are *at the foundation one.* Whether we determine faith as the conviction of that which is not seen, or as trust and confidence, it is essentially love to God, which humbly receives and confidently apprehends the divine love, offered and imparted to man. Faith is only justifying faith because it is reception and *appropriation* of God's mercy in Christ, appropriation of the Gospel, that in Christ we are loved of God, and that God in Christ forgives our sins, and receives us as his children.

Love to Christ includes Love to Man and True Self-Love.—Love to God in Christ, may also be described as love to Christ. For love to Christ is one with love to the Triune God, for Christ is its centre and resting-point.

But as it is love to God, so it is also love to men; for love to Christ is inseparable from love to Christ's work and Christ's kingdom, which embraces the whole human race. As love to Christ includes love to men, both to individuals

and to the race, so it incudes also true self-love, right self-preservation, and care for the soul's salvation.

What is said in Acts 20: 28 to teachers, that they should take heed to *themselves* and to the entire flock, that they should consider their own relation to the master before that of any other person, applies to every Christian. No one can be able to work for the spread of God's kingdom in society who has not himself received God's kingdom; and the measure of each individual's activity in religious and ethical significance, is the depth, sincerity, and power of his own personal relation to the Redeemer.

Contemplative, Mystic, and Practical Love.—As Christ's love, in his inward relation to the Father, is receptive and appropriating, contemplative and adoring love, and in his relation to the world, active and passive love; so, too, is the love of the disciple, in an imitative manner, and by means of Christ as Mediator.

It determines itself as a *contemplative* love, rooted and grounded in faith,—a love, which has its type in Mary sitting at the feet of the Master, hearing his word, and pondering it in her heart. It is *mystic* love, a love of *prayer*, which in the most intimate personal fellowship unites itself to the Redeemer. The true conception of mysticism is the conception of inward communion with God, and the principal form of this inward communion is prayer. Christian love further determines itself as *practical* love, which again manifests itself as suffering and forbearing love, which through much tribulation enters into the kingdom of God, and by sacrifice learns obedience under the cross.

Christian Love versus Egoism or Selfishness.—Christian Love forms the direct opposite to Egoism. To the pride of life, or arrogance, Christian love opposes humility. To the lust of the flesh, Christian love opposes chastity or purity. To the lust of the eye Christian love opposes inward independence of *earthly possessions and worldly honor.* The Christian knows himself to be the steward of goods entrusted to him, for the use and employment of which he must render account. The specific remedy for curing pride and developing humility is self-examination and *confession of sin* (to God and to man). The specific means to deaden the lusts of the flesh and to promote chastity, is fasting, a scheme of bodily and mental dietetics (1 Cor. 9: 27). The specific means against covetousness, is the thought of death, *Memento mori!* (Luke 12: 20).

Fidelity the form in which Christian Virtue displays itself.—If love may be described as the essence and content of virtue, fidelity may be termed its shape and form.

Fidelity includes vigilance, courage, constancy (*perseverentia*), patience, meekness, and long-suffering. In the same measure as love exhibits itself as fidelity and constancy, in the same measure is also realized Christian liberty, with peace and joy in God and our Saviour.

The four cardinal virtues of heathen morality, wisdom, uprightness, sobriety and constancy, are contained and regenerated in Christian virtue. Wisdom is born anew in contemplative love; uprightness is renewed in practical love; sobriety and constancy are renewed in Christian fidelity.

Sanctification.—The development of virtue in the imitation of Christ, from the first imperfect commencement to the various stages of perfection, we designate with the Scriptures as sanctification, which is at once a work of divine grace, which causes man to progress in holy growth, and a work of toil and strife effected by Christian liberty.

In the same measure as sanctification progresses, all the natural faculties and gifts are brought into subjection to the new principle of personality implanted by Christ.

Sanctification progresses through the moments of continued appropriation of Christ; productive activity in the Spirit of Christ; and separation, cleansing, and mastery of sin, and that which sin originates. This cleansing, which till the close of life continues to have such great significance, must be carried out through the entire domain of personal life; and there is no circle of this which forms any exception.

It must be carried out in contemplation and prayer, in activity and suffering, in appropriation and use of the world and the things of the world. The negative character of cleansing, and this positive developing, forming and edifying, has also its type in Christ's mode of action in regard to the disciples. On the one hand, he frees them from their prejudices and illusions, corrects and purifies them, which he symbolically indicates by the washing of their feet; on the other hand, He forms them and quickens them, promising them a new and higher productivity (John 7: 38). Like as Christ died for sin, so must we die to sin and to the world; and like as Christ has risen from the dead, so should we walk in newness of life.

Ascetic life, monastic life, and pietism afford examples of one-sidedness. During our education for the kingdom of God, the great Ruler of all things assists us specially in this purging away of the old leaven by sending us sufferings and trials.

The Highest Motive.—What is the motive or ground of moral actions? In Christian life, *grateful* love to the redeeming God, is the deepest ground of virtue, to which all other motives may be referred. But the love produced by *gratitude* does not exclude, but includes *adoring* love, which loves God for his own sake. We love God, because he first loved us. (1 John 4: 19).

The Value of Justifying Faith.—Under all external and internal tribulations, we find the surest ground for comfort and serenity in the consciousness that we are beloved of God in Christ, that in Christ he has bestowed on us the forgiveness of sins and the adoption of children, and that nothing can separate us from the love of God in Christ (Rom. 8: 39).

There is no deeper source of inward calm and serenity than justifying faith, with gratitude to God for his undeserved mercy.

Quietism.—The great religious phenomenon which is known under the name of Quietism, may be described as that partial view of life which sets it forth as the highest aim for personality to be freed from all motives, and only to be regulated by quietives. The best representatives of Quietism are Molinos (1642—97), Franciscus of Sales (1567—1622), and Madame De Guyon (1648—1717).

But we maintain, that accepting, appropriating, and grateful love to God in Christ is at once *quietive* and also a *motive*. *God's mercy in Christ*, is at once the deepest ground of tranquility and the deepest ground of action.

Peace Brings Joy.—Ethical personality requires not mere resignation (against Spinoza), but *comfort*, a compensation of a higher nature, and in a higher order of things, for that which it lost in this lower.

In the same measure as the disciples of Christ grow in the peace of God's kingdom, and in adoration of it, in the same measure do they grow also in just indifference to the goods and the ills of this world, nay, learn to sleep amid storms and dangers, after the example of the Lord. In the same measure as they grow in peace they grow also in Christian joy. Peace is the indispensably necessary foundation of joy, for which reason joy can never be found without peace, although the converse is not so certain. Yet it may be said that a peace in which there is no joy betokens an imperfect condition in the Christian life, although this condition is to be found with many earnest Christians, who only experience glimpses of joy, moments of gladness, whereas the apostle says: "Rejoice in the Lord always" (Phil. 4: 4), thus demanding a constant frame of joyfulness.

Peace, as the assurance of reconciliation with God, and the forgiveness of sins, is unquestionably the first, the only thing absolutely necessary; and all mention of Christian joy is only vain and idle talk, confounding Christian with worldly joy, where this one thing is absent.

A noble instance of Christian peace of soul is seen in

Luther, who so painfully toiled to obtain it. In Fénelon also we see an elevating instance of Christian peace of mind, united with a quiet gladness. We should have a region in our inner being, where earthly disquietude can find no entrance; that all that which daily presses on us should come no further than into the outer chambers of the soul, but be refused admittance to the inmost sanctuary, where undisturbed serenity must reign.

Fellowship with Christ the Deepest Quietive.—The deepest quietive, the deepest peace and serenity, and at the same time the deepest joy, is to be found only in fellowship with Christ.

All earthly quietives have no cure for the deepest ache of the human heart. Some seek a quietive in the fine arts. No other art has such an immediate power as music, not merely in moving and animating, but also in soothing the mind. This is already apparent in the playing of David on the harp before Saul. But art, in none of its forms, can give us real peace of mind, Only Christ can give us that peace which cannot be taken away from us (Matt. 11: 28).

SECTION X.

THE CHRISTIAN CHARACTER

The Christian Character.—Through the progress of sanctification is formed the Christian character, the personality which more and more receives the impress of the Lord's servant after the example of Christ. The perfection of

Christian character rests partly on its purity and power, partly on its fulness and harmony with the example of Christ.

The pure character is the *unmixed* character, of which love to God and God's kingdom is the one heart controlling and will-determining power; for which reason the progressive purification of the heart is an essential condition, if we would *approach* purity of character. But to Christian purity of character belongs also purity of *motives* and *principles*.

There is a mutual relation between purity of character and its energy. Only the pure will can be really energetic; for true energy shows itself in carrying out the demands of God's kingdom, not merely striving, but also suffering. But the perfection of Christian character does not rest merely on its purity and energy, but also on its internal copiousness and harmony, as these in an absolute sense appear in Christ's example.

No human character is without dissonances, because not one is without sin. No Christian character is without dissonances, nay, these only become very apparent in Christian character, although redemption aids their overthrow, and advancing maturity brings with it harmony.

The Variety of Christian Character.—The great variety of Christian character rests on the manifold nature of human individuality. Age, creed, and nationality are determining factors. But the natural temperament of the individual, the psychological organization, is specially influential in determining the peculiarity of the character.

CHAPTER III.

THE LAW.

SECTION I.

DUTY AND LAW.

The Relation of Duty to Law.—We must not confound the notions of duty and law. Duty points back to the *law* as the norm of the good, the eternal rule and criterion for the will, for our acting as well as for our being. When the moral law requires its realization in a particular case it becomes moral duty. I fulfil *the* law in that I do *my* duty. The duties that spring from the same law are *different* for different men and for different circumstances. We may say that duty is the product of two factors, the moral law and the peculiarity of the person,—that duty is the relation of the law to the *individual person.*

The whole doctrine of virtue may be treated as the doctrine of duty. The relation, however, of law and and duty to the human consciousness and will is an entirely different matter within Christianity from that outside of Christianity.

The Law of Morality and the Law of Nature.—There is an essential difference between the law of nature and the law of morality. This last is not simply the highest law

of nature in so far as it enters into action on the highest grade of life known to us,—namely, self-conscious life. Although the naturalistic thinker may explain everything else by the law of nature, one thing he cannot explain,—himself, the thinking and willing mind, the free responsible personality. The ethical "ought" must remain to all eternity inexplicable by nature. It comes not from beneath, but from above. The law of morality expresses its "must" as an "ought" because it is the law of free-will. It comes with *authority;* it is a power which demands acknowledgment, demands obedience and voluntary submission, while it compels respect and esteem, and brings with it obligation and responsibility. It is universal and manifests itself with unerring *necessity;* it is as independent of men as the law which determines the growth of plants, and its requirement is no less perceptible to our conscience than the law of gravity to our bodies.

Authority.—By virtue of the law of morality, humanity is the world of *liberty* and of *authority*, whilst nature is only that of necessity and power.

Authority and liberty, or free-will, around these two poles revolves the whole moral world; and if we have formerly designated grace and free-will as these poles, we have only named two sides of the same thing. The power which binds human liberty with an absolute authority, cannot be in any way conditional and finite, but only the absolute power, or God.

If duty and responsibility are to be treated with seriousness, then authority must be *above* liberty, then must the

authority which engages me in my conscience be *the will of God*, that will which is at once holy and omnipotent, the same which is Lord over the laws of nature, which guides the history of the world, and decides the destinies of kingdoms and races. This unity of the ethical and the physical, which in God is the unity of holiness and omnipotence is essential to the conception of authority. Therefore our inmost consciousness of duty is accompanied by the assurance that the legislating authority which speaks in our inner being is not merely the judging, but also the executive authority, which can give *effect* to its laws and sentences, because it is the law of the Almighty Sovereign of the universe.

All Authority is of God.—The divine authority, which manifests itself in the law, is postulate and background for all earthly human authority. This latter rests on a unity of the ethical and the physical, or, as we may also express it, of right and might.

But power alone cannot establish authority. If might alone establishes authority, one might say with the same reason, that a wild beast rushing forth and terrifying a herd of cattle or a crowd of men, exercises authority over them. There can be no real authority by the State or anywhere else unless men can be bound through moral obligation by means of their conscience. Despotic use of power in the family or the school is not authority, for which reason Scripture admonishes parents not to provoke their children to wrath (Eph. 6: 4). Authority must be able to command itself to the moral sense of the children and pupils if it is to call forth obedience, filial piety, and love.

Whilst by right we understand the ethical, by might we not merely understand material power, but also higher agencies, as genius and talent, which are appointed to be *instruments* for the ethical.

Although we place the idea of authority in intimate connection with the conceptions of duty and conscience, it ought not to be overlooked that authority as well as the law has its ultimate principle in love. Therefore authority is not only closely bound up with obedience, but moreover authority is associated with filial piety, with admiration, with faith. Experience, however, shows that these moments are not always associated. But the more complete the authority, the more are admiration and confidence present. Therefore Christ is the perfect personal authority,—for whilst he binds us absolutely in our consciences, he stands at the same time before us as the object of faith, of unlimited gratitude and admiration.

When we maintain that all authority is of God (Rom. 13: 1), it implies that in its original source, in its inmost foundation and in its actual essence, authority is not of men, cannot be deduced from the right of the stronger or the more able, nor from common consent, but rests on *God's will* and *appointment*, and is subject to his *guidance*. This implies, that in honoring our parents and obeying the law, one obeys not only men, but also God.

The opposite theory, which in our time has found so many advocates, is this: All authority is from men, or liberty is its own authority.

SECTION II.

CONSCIENCE.

The Nature or Essence of Conscience.—Conscience is the *inner* revelation of the holy will of God in the rational consciousness of man. It is not mere impulse, the aim of which is God and God's kingdom; it is not mere instinct, related to the instinct of animals, which makes known to man what in an ethical respect is serviceable to him, and what he must avoid for the preservation of his soul; but it is a real direct consciousness of God, man's joint acquaintance with himself and with God. As sin separates man from God and from the knowledge of him, it is clear that the conscience had its full purity and power only in a sinless state. Since the fall, it is the divine image of God still remaining in man. It is the germ proper of man's God-likeness. It is a consciousness dwelling in man, in which man is, as it were, present to himself in his ethical conduct, and an object of his own approbation or disapprobation. When we say that in conscience we hear the voice of God, that it is an *inner* revelation, we do not speak of special revelations and inspiration. We are not to understand a real inspiration as in the case of the prophets, for this would in fact be supernatural and extraordinary.

It is that consciousness of man by virtue of which a feeling of approval of truth and sincerity is attributed to him (2 Cor. 4: 2; 5: 11). And just for this very reason, conscience is the *right* consciousness of the ethically right

or wrong condition of man (2 Cor. 1: 12; Rom. 9: 1). Man in his conduct knows himself as being placed not only in a certain relation to himself and his fellow-men, but also to God, and *conscience* indicates precisely the moral religious consciousness, the knowledge of one's self in relation to God (Acts 24: 16). The true consciousness of a false relation of man's inner state to God is called an "evil conscience" (Heb. 10: 22).

Conscience is therefore a power, a judging faculty (1 Cor. 10: 29), in opposition to a judging after the flesh (John 8: 15). Conscience herein resembles the law of God (Rom. 2: 14, 15). But in this very similarity it is something different from the *intellect* and *heart*, otherwise a pure heart and a good conscience could not be mentioned together (1 Tim 1: 5), and there were no speaking of the defilement of the mind as well as of the conscience (Tit. 1: 15).

A closer examination of the Essence of Conscience.[1]— That which is presented to me under all circumstances, by means of the working of my conscience, is a power manifesting itself in my spirit, and which, proceeding from the spirit, takes possession of the whole man, whose manifestations I cannot summon forth by an exertion of my conscious will, but which involuntarily seizes me. In me thoughts arise, whose subject-matter I discover to be not only certain relations of myself to my own nature and to the world, but to something which is above me and the world. There is something above man and above created

[1] Compare *Harless*, § 8, pp. 49–63.

nature, of which man becomes conscious in the working of conscience, whether he himself recognizes it as such, and calls it so or not. I stand before myself as before a riddle, whose key is not to be found in the human self-consciousness, but is given to it by God in the word of revelation. From the Word we gather a derivative relation of the human spirit, by virtue of which it is descended from God, and was placed in its creature-existence by God. This derivative relation is a permanent one, because it is divinely appointed, and can, it is true, to a considerable degree be darkened, but not absolutely abolished. And this derivative relation precedes the development of the intellectual self-consciousness. Man's spirit does not place itself in relation to God, but God stands in relation to man's spirit. And since the original root of the spirit's existence and life is God, even in the spirit itself is rooted that which forms a powerful impulse in the conscience, and brings to man's consciousness that he not only belongs to a human, but also to a divine race, and bears something in the essence of his spirit in himself, which has its origin not from man or his race, but from God. The last and deepest root of the spirit is the root of conscience; if the spirit were not and did not continue to be a spirit derived from God, it could neither comprehend, feel, nor conceive of God. Conscience is thus an evidence that our life is rooted in God, but at the same time it proves that it is a life outside of God, which is not the normal position.

The Form of the Manifestation of Conscience.[1]—The way

[1] Compare *Harless*, § 9, pp. 63–69.

in which conscience may manifest itself depends on other grounds than those which are given in the essence of it. It is the same in the child as in the old man, the same to him who yields to it as in him who resists it; but it manifests and reveals itself differently, according to the degree of natural development or the ethical position attained by the individual.

If sin had not come into the world, then would the relation of the law to conscience, be entirely different from what it is now. Then would conscience be the tranquil consciousness that our life was a progressive life in God. But now I know, by virtue of my conscience, that my life is not merged in a life in God. Conscience holds before me the demand of God in a "thou shalt." It manifests itself in my experience predominantly in the form of accusation and self-judgment, and in this aspect the ante-Christian world also found the chief import of conscience. The functions of conscience pre-eminently are to remind, judge, inwardly reward or punish, and to threaten of future retribution. Conscience bears testimony to our dependence on God and his holy law, and it testifies concerning the kingdom of holiness and righteousness. And because the conscience has also a consciousness of eternity, its threatenings do not point merely to the present life, but also to the coming life; but whilst it expresses conviction of future retribution, it declares at the same time, with greater or less clearness, that the kingdom of holiness is also one of joy and bliss.

The Testimony of Conscience Respecting the Inclination to Evil.[1]—The characteristic feature of the thoughts of conscience is this, that they are thoughts which arise without the intervention of any process of thinking, not thoughts derived from other thoughts, but thoughts which are the most immediate impress of a personal spiritual sensation, and bear the stamp, not of a derived certainty, but of an immediate self-conviction. For this reason Scripture calls that which is excited in us by means of conscience, and which we do by means of conscience, a something written on the heart (Rom. 2: 15).

The object to which the working of conscience is directed, and to which the right investigation of conscience applies, is the personal state of man's heart.

Conscience is never a consciousness of a goodness of the heart, for in conscience we know at best only of a changeable state of our heart. The apostle Paul names as the result of conscience in the self-consciousness of man only thoughts, which accuse or else excuse one another, and as the result of the same before God, never speaks of our being void of blame, but of our being inexcusable before God (Compare Rom. 2: 15 with 1: 20).

The principal point remains this, that man in his conscience is aware of a contradiction in which he, according to his personal tendency, stands in disunion with himself and the conscience of his spirit. As neither Scripture nor experience testifies that man can do away with this disunion, we must regard this contradiction habitual, because though

[1] Compare *Harless*, § 10, pp. 70–78.

at times it may be made to cease, yet ever again it reappears, and is never eradicated. The declaration of conscience is a testimony to the deepest *personal* disunion, which in its inmost significance man himself, without the aid of revelation, is unable to understand, and which in this its deepest import will first be made clear at a future day (Rom. 2: 16).

Conscience testifies to this evil inclination of the heart, to the selfish propensity innate in man, which Scripture speaks of as worldly lusts (Tit. 2: 12), as fleshly lusts (1 Pet. 2: 11). Conscience disturbs the fallacious peace of the natural man, without being able to restore the true peace. All corruption of the tendency of our life rests upon a corruption in the tendency of our heart. This is the declaration of the heart's testimony in conscience against the lusts and thoughts of the heart.

The Testimony of Conscience to the Powerlessness of the Will.[1]—Conscience also denies to man the power of overcoming the selfish dictates of the heart. The reason is very simple. That which is to subdue *me*, must be more powerful than I. This, however, I cannot find in myself, nor in that which is mine own; I can only find it out of myself, and above myself, in Him to whom I belong. And towards this the voice of my conscience draws me.

Conscience may be Enlightened and Cultivated.—As the conscience differs from the enlightening influence of the Holy Spirit (Rom. 9: 1), and is a power inherent in the essense of man (Rom. 2: 14, 15), and is a *judging* power,

[1] Compare *Harless*, § 11, pp. 79–88.

we can speak of an awakening, enlightenment, development, and training of the conscience. On account of our sinful condition it stands in need of culture, and with its development it constantly becomes more definite, more clear and more rich in its contents.

Conscience is not from the beginning a perfect organ, but, considered from its subjective side, requires to be developed, formed, and educated, and can only be developed in union with man's whole moral being, and thus in combination with the other faculties of the soul. The development of conscience is specially conditional on the development of knowledge, and of the will, for which reason we are accustomed to speak of the conscience in connection with the reason.

Conscience, not on its divine but on its human side, may err, and it often requires to be corrected and enlightened, and is always to be cultivated. The conscience may be blunt, and require to be sharpened, or it may have to be roused. The process of darkening begins with the keeping down of a truth which dwells in man, and which presents itself to his consciousness, a keeping down by unrighteousness, or by an act of injustice which one does to the truth (Rom. 1 : 18).

The conscience may be right or wrong, weak or strong (1 Cor. 8 : 7, 12) ; it may err and waver in that which is right before God ; but in all cases it remains the norm, or law, for the actions of the individual. If a man know his doing to be in harmony with the divine law, his conscience is good (Acts 23 : 1 ; 1 Pet. 3 : 16, 21 ; 1 Tim. 1 : 5, 19;

Heb. 13: 18), pure (1 Tim. 3: 9; 2 Tim. 1: 3), void of offence toward God and man (Acts 24: 16). If his doing be evil, so also is his conscience, inasmuch as it is consciousness of such evil (Heb. 10: 22); it is defiled (Tit. 1: 15; 1 Cor. 8: 7), so far as the evil deeds shadow themselves in it like blots; branded or seared (1 Tim. 4: 2), so far as it bears these evil deeds ineradicably and indelibly stamped like brands.[1]

The Social Conscience.—Conscience does not express itself merely in the individual, but also in society. The *social conscience*, however, must not be confounded with *public opinion*, which may often be without conscience, and in many cases may show that a people's conscience sleeps. But where the social conscience is vigorous and lively, it will also bear testimony to itself through public opinion. The development of the social conscience, its purity and vigor, depend on the general moral and religious knowledge of society, and on the susceptibility of the general will to ethical motives.

SECTION III.

THE CONTENT OF THE LAW.

Distinction between the Natural and Supernatural Revelation of the Will of God.—The manifestation of the holy will of God is of a two-fold character. As man was created by God after his own image, he was created unto reason and unto morality. By virtue of his rationality,

[1] Compare Delitzsch's *System of Biblical Psychology*, pp. 165, 166.

man has the divine law *in himself*, and this law manifests itself through the conscience. Through his conscience man becomes aware that God bears a relation to him, and that he bears a relation to God. He realizes that God requires something of him, and also that he cannot perform this requirement. Such a state of things cannot be what God wills. God has therefore made known to us by positive law what his will is, and this we call the Revealed law of God.

The Content of the Law.—We may therefore say that the content of the law, which embraces the individual and society, is founded in the essence of human personality, appointed by the will of God, or in man as created in the image of God. It is too limited an apprehension of the law's content, to suppose it a mere collection of commands and prescriptions.

If man is created in God's image, then free communion, free union with God, is man's principal destiny; and the law's chief, all-embracing demand we cannot better express than in Christ's words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Math. 22: 37). That is: Thou shalt love God with a receiving, appropriating, working and suffering love. Thou shalt love him in contemplative love (in meditation), in mystic love (in prayer), and in practical love (in acting and suffering). In each of these forms, thy love must be one of obedience.

Love to God is thus the one all-embracing duty. All must be done to the glory of God (1 Cor. 10: 31).

The love of obedience must during life in this world, prove itself to be that which fulfils *all righteousness*, and do that which is right. Love (both human and divine) so little excludes righteousness, that, on the contrary, it cannot exist without it. By means of wisdom the love of God is in unity with His justice; for all manifestation of justice has teleologic significance for the highest good, or for the manifestation of God's love to his creatures. As love cannot exist without wisdom and justice, so both of these last are attributable to love, and are incomprehensible without it.

Moral Obligations.—The content of the law is at once universal and individual. The moral obligations of every individual and of every society are partly determined by their special characteristics partly by the particular claim which the divine will, through the leadings of providence, makes upon each of us in the sphere of life to which we have been appointed. In every sphere of life God claims, on the ground of the general content of the law, something special from us. It is this individual moment which the apostle has before his eyes when he counsels the Christians to prove what is that good and acceptable and perfect will of God (Rom. 12: 2).

The meaning is not merely that we should know, what we already know, the general decree of love, or the ten commandments, but that we should discover what God requires of us according to our innate characteristics, our special gifts, the talents committed to us, and in what manner we should accommodate ourselves to this or that

sign of the times, to this or that new movement. The eternal requirements of love, wisdom, and justice remain the same; it is the individual circumstances which change.

Determination of the Content of the Law.—That the content of the law is determined by the will of God, does not mean that it is arbitrarily so determined, as if it might also have been different if it had thus pleased God. But just as little is the content of the law determined independently of God's will, or to be regarded as a mere content of reason, independent of personal relation to God.

SECTION IV.

THE POSITIVE LAW.

The Revealed Law.—The necessity of a revealed law is admitted with sin. God has given us a positive revealed law, in which the requirements of his will are represented to us as in an infallible mirror, which does not flatter, and which shows us our own form in its relation to the law. But the design of the law was educative, it aimed indirectly to train the will of man to true freedom. Through the law man was to learn that he was unable to perform its demands, to perceive his sinfulness, and therefore become susceptible of grace in Christ. The law was given to us that we might recognize that evil is not altogether comprised in the wrong done to a better knowledge dwelling in us, but that it is also an offense against the person of the holy judging God, standing over against the Ego. To do evil in

the presence of a revealed God is to "sin against God" (Gen. 39: 9). With the law begins the consciousness of being debtors, and being under the judgment of God (Rom. 3: 19), because the mind of the flesh is enmity against God (Rom. 8: 7), and against this enmity the law worketh wrath (Rom. 4: 15). With the law the true nature of evil becomes first manifest, for "where there is no law, neither is there transgression (Rom. 4: 15). In and with the law, sin is formally and solemnly imputed as being what it really is (Rom. 5: 13), and through the law alone we derive a perception of the true nature of sin. For apart from the law sin is dead (Rom. 7: 7, 8).

Although the law is holy, just, and good, it cannot make us holy, just, and good men. If nothing stands before our souls but command and prohibition then, at all times, we become aware that our evil desires are more powerful than the prohibition, and we are in truth, first thoroughly stirred up by the prohibition, which only greatly inflames our evil desires.

The Mosaic Law as Contrasted with the Gospel.[1]—The commandment of the Old Testament is, according to Christ's word, the commandment of God (Matt. 15: 4; 22: 31), and just for this reason it cannot be broken (Matt. 5: 17). The will of God in the form of the law, that is to say, of commands and prohibitions affecting men, forms at the same time the contrast to that which was brought to pass through Christ. "The law was given by Moses; grace and truth came by Jesus Christ" (John 1:

[1] Compare *Harless*, § 13–15, pp. 95–132.

17). "For of his fulness we all received, and grace for grace" (John 1: 16). The fulness of divine truth was not yet suited to the Mosaic revelation. By Moses God gave the law, the sum of *requirements* which the true God makes upon men. From this requirement man receives nothing but his indebtedness of performance. But from the fulness of Christ he was to receive. For by him came into the world the grace of God, the whole undivided truth of God, the necessity for which the law awakens and confirms.

In the law as such we have no revelation of the divine will to bestow on us the power to fulfil its requisitions. The law belongs to the preparatory teaching of God, and does not give man life and righteousness. The man who places himself under the law alone must continue in a threefold manner the slave of *fear*. (1) He places himself *under* the law, with fear of the law; for he finds in himself nothing of a love to God with all his heart and with all his mind. Only where love abounds is there the reverential fear of God which is full of confidence (2 Cor. 7: 1; 1 Peter 1: 17; Phil. 2: 12, 13). (2) He does what the law requires either from a dread of its threatenings or from a fear of losing the reward of such doing; and this is the fear of a servile mind. (3) He remains a slave to the fear of the threatened judgment of death and the wrath of God (Gal. 3: 10), and knows that when called to a reckoning he has nothing to say in his defence, and obtains no peace at the thought of God's judgment. Luther very forcibly expresses this thought: The law makes visi-

ble and manifest, not the grace of God, not that righteousness by which we may obtain everlasting life and blessedness, but sin, our frailty, death, God's wrath and judgment —*this is the true and proper work of the law, with which it is to rest satisfied, and go no further.* . . . Whatever brings before us sin, or wrath, or death, that exercises and performs the office of the law, whether it is done in the Old or New Testament."

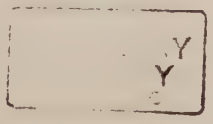
The Nature and Essence of the Gospel.[1]—The sum of all the yearning excited in us by conscience and the law is comprised in the knowledge that no man can effect his own redemption. To the question, "Who then can be saved?" the answer of Christ holds good universally and unconditionally: "With men this is impossible; but with God all things are possible" (Matt. 19: 25, 26). How God has accomplished this work of redemption is revealed to us by the announcement of a mystery hitherto hidden and withheld from the world (Rom. 16: 25; Eph. 1: 9; Col. 1: 26; 2 Cor. 2: 7–10). It is not the sphere of Ethics to expound this economy of God in the history of salvation. But the testimony to this divine deliverance of man's race from the wrath of God has this for its characteristic sign, that it declares to us an act of God in Christ as that in which once for all this deliverance is accomplished (2 Cor. 5: 18, 19). The facts of the death and resurrection of Christ were those by whose testimony the apostles conquered the world (Acts 1: 22; 2: 24, 32; 3: 15; etc). No reconciliation and redemption of

[1] Compare *Harless*, § 17, pp. 133–149.

the world accomplished by Christ could at all be spoken of, if it were not effected by the death of Christ, and by that alone (Rom. 5: 10). By virtue of his death (1 Tim. 2: 6; 2 Cor. 5: 14) Christ is truly the Redeemer of the world (John 4: 42) the propitiation for the whole world (1 John 2: 2), the deliverer from the wrath of God (1 Thess. 1: 10; Rom. 5: 9). And that which is offered to us by God as our justification, is nothing else but justification in the blood of Christ (Rom. 5: 9), and absolutely identical with forgiveness of sins (2 Cor. 5: 19; Eph. 1: 7; Col. 1: 14).

It is therefore the revelation of the Gospel which makes known to us that our salvation has been wrought by Christ the God-man,—that man depends for his justification and righteousness before God in no conceivable manner on his own work or doing, but absolutely on the work and doing of Christ. The law is that which lays down what man is to do; the gospel reveals whence man is to obtain salvation and righteousness. The law discovers our disease, and the gospel supplies the remedy for healing it.

The specific form of the gospel is *promise*, which depending simply upon the will of his grace, God gives in the Word and causes to be preached. This last period of the world in which we live is the *reign of grace* (Rom. 5: 21), and where grace reigns in the Word, there also it can only reign in the Word of promise. Hence in the Scriptures grace and promise form an indissoluble unity (Rom. 4: 16). For to this end is Christ the Mediator of the New Covenant, that we may receive the *promise* of the eternal inheritance (Heb. 9: 15).



The word of the gospel has not only this characteristic that it is *promise*, but through Christ whose word it is, it has the power of working salvation. In this sense the words of Christ are *spirit* and *life* (John 6: 63). For this reason, by virtue of the connection of the word with the effectual working of the Lord who is that Word, the word of promise is called a *living* and *active* word (Heb. 4: 12), —it is the imperishable seed of which we Christians are born (1 Pet. 1: 23; James 1: 18). For the gospel, the word of the cross of Christ, is in itself a power unto salvation (Rom. 1: 16; 1 Cor. 1: 18; James 1: 18).

Christ the Fulfiller of the Law.—The Reconciler is our reconciliation, our propitiation (1 John 2: 2); he is so by his *Person*, in which Godhead and manhood are reunited; he is so by his *work*, the loving, acting, and suffering, by which, giving himself in holy self-denial as a sacrifice (Heb. 9: 14), he perfectly fulfilled the law (Gal. 4: 4, 5), becoming obedient even unto the death of the cross (Phil. 2: 8). By this his obedience the many shall be made righteous (Rom. 5: 19), even all those who receive the abundance of grace and the gift of righteousness (Rom. 5: 17). The suffering of death completed the sacrifice of that most holy obedience, which gave a priestly consecration to the whole suffering life of the Son of God in his state of humiliation, and which, both by his *passive* obedience as the endurance of ill, of the wages of sin, and by his *active* obedience as the performance of Good according to the will of God, by the well-doing of holy love (John 4: 34), proved itself to be the complete fulfilling of the law. For

Christ, with that which he is and brings, did not come to destroy the law, but to fulfil it (Matt. 5: 17), and it was by his satisfactory fulfillment, not by the annulling of its holy commandments, that Christ redeemed men from the curse. The demands of God's righteousness could not be imparted to the believer as Christ's righteousness until the law had been fulfilled and satisfaction had been made for sin. It is only after the law is completely fulfilled, that its non-fulfillment is forgiven, only after the sentence is executed and the sacrifice consummated, that Justification can take place (Phil. 3: 9). That there is a righteousness of God, obtained for us by Christ, is clearly taught in Scripture (Rom. 10: 4; Gal. 4: 4, 5; Heb. 6: 7; 2 Cor. 5: 21; Rom. 8: 3, 4; Phil. 3: 9). It is also equally clear that this righteousness which is not our own is imputed to us through faith (Rom. 3: 22, 25, 26; 10: 4; Rom. 1: 16, 17; Phil. 3: 9).

As the idea of that righteousness, which is imputed to us for Christ's sake, essentially confirms the judgment of the law of God against us, so does it also form the most important element for the consciousness of men when delivered from the wrath of God by means of the Gospel. It is purely absurd to reproach this idea with its being "externally juristic." Possibly we may represent the work of Christ, for the sake of which God reckons the sinner righteous, in so one-sided a way as to make this reproach applicable, especially when with the doctrine of imputed righteousness, we omit and tacitly pass over what belongs to the complete picture of the operations of God in Christ

which act upon us. Nothing however of all this need take place, and the idea of imputed righteousness, that is, of a righteousness obtained by Christ and referred by God to men freely and purely of grace, remains inviolable. It is the palladium of true self-knowledge, of the right understanding of the law, of true self-judgment and self-condemnation. It always remains true, and for the whole of this earthly Christian life, not only for its beginning, but also up to the end, that Christ came to call not the righteous, but sinners to repentance, and to save such (Matt. 9: 12; 1 Tim. 1: 15). And he who does not understand the distinction between forgiveness of sins and imputed righteousness (justification), and inherent righteousness (growth in sanctification), who does not understand the contradiction of sinful saints and sanctified sinners,—whose solution lies alone in the idea of imputed righteousness,—is as yet ignorant of the very central truth of the teaching of the gospel.

As Christ came to complete the law, so did He also come to complete authority. Christ not only perfected the law by his teaching; He completed it, in that he fulfilled it in his own personality, in his own life. He has fulfilled the law in our stead, which is the mystery of atonement. He continually completes it in us, which is the mystery of redemption.

This is the mystery of redemption, that the same Being who declares the requirements of the law is He who is to fulfil the law in us by His sanctifying and edifying grace in the Holy Spirit. Whilst he as the Redeemer receives

us into fellowship with Him, and by means of justifying faith gives us power to become the children of God, He inspires us with the new desire, the new spirit, by which we can *aspire* after the ideal, though only in weakness, and through various stages of development.

Whilst Roman Catholic theology describes Christ as a lawgiver, and while it has the tendency to make of the gospel a new law, and of Christ a new Moses, Protestant theologians hold that Christ is not a lawgiver like Moses, that he has not brought us a new and formal code, but it is He who has expounded and vindicated the law. He has not merely interpreted the law as it was given by Moses, but he has perfected it,—He has given a new commandment, the commandment of love, which is new by the position he has given it towards grace (John. 13: 34).

SECTION V.

THE BELIEVER'S NEW RELATION TO THE LAW.

The New Relation to the Law.—Since Christ, as the personal unity of authority and grace, fulfils the law, a new relation is introduced between the law and human liberty. The Christian has a new life in him, which is born of faith. He now lives in Christ, and Christ lives in him (Gal. 4: 20; Rom. 8: 1). The law of the Spirit of life in Christ Jesus has made him free from the law of sin and of death (Rom. 8: 2–5). So far as he lives in faith, not only are conscience and law not *against* him, but he does not even

stand *under* his conscience and the law, and law and conscience are not *above* him, but both live *in* him, and he lives *in* both, but not by virtue either of conscience or of the law. That in which the Christian finds peace and freedom, is derived neither from *his own* conscience nor from the divine *law*.

It is true indeed that the principle of a new life in which the Christian stands, whether we call it Christ, or the spirit of life, or freedom, or faith, is also called a law ("the law of Christ," Gal. 6: 2; "the law of the Spirit of life," Rom. 8: 2: "the law of liberty," James 1: 25; 2: 12; Rom. 3 · 27). And not only is that which remains the task even of the Christian, in general, called "the keeping of the commandments of God" (1 Cor. 7: 19), but that specially which Christ exhorts us to do is called "a new commandment" (John 13: 34; cf. 1 John 2: 8).

But the word law is here used in a different sense. We do not here understand by the word "law" a requirement made to man from without. The law of faith (Rom. 3: 27) is not a law which demands faith, but a law which belongs to the nature of faith. The law of the spirit of life in Christ Jesus (Rom. 8: 2) is that power indwelling in the spirit of life by an internal necessity, by virtue of which this spirit of life effects that freedom which is there spoken of. That which (James 1: 25) calls the perfect law of liberty, is nothing else than the New Testament word of truth by which we Christians are regenerated (1: 18), the implanted word, which is able to save our souls (1: 21). So Paul also (Gal. 6: 2) calls the mutual bearing of each oth-

er's burdens the fulfilling of the law of Christ. Who those are who can fulfil it, is definitely stated—those who do not stand under the law, but who are led by the Spirit of God (Gal. 5 : 18), who live in the Spirit and walk in the Spirit (5 : 25), and are therefore called spiritual men (6 : 1). Christ the bearer of our burdens is not merely the law which regulates our conduct by a demand, but above all, an embodied type of the way in which the Spirit of Christ works in us, and makes us able to follow Christ,—and by the law of Christ we must understand that law embodied for us in Christ for the bearing of our mutual burdens.

Similarly the case stands also with the commandments, or the new commandments of Christ. That this is a charge, a command in the true sense of the word, there can be no doubt. But it is not legal; it has not its origin in the law. Its source rests upon the love of Christ, springs up in us out of the love of Christ towards us. That we should hold fast to that love which has been kindled in us by the light of Christ's love streaming into our hearts—this is the new element in the commandment of love (John 13 : 34).

The Christian apprehension of the law has sometimes had to combat with *Nomism*, which seeks to maintain the Old Testament external relation to the law, and in opposition to evangelical liberty denies the spirit of the law,—and with Antinomianism, which in false emancipation and fanatic liberty, even denies the necessity and the universal obligation of law. Nomism has under the Old Testament reached the highest point in Pharisaism. It repeats itself

in Roman Catholicism, with its multiplicity of human devices. It repeats itself in Pietism, in which we constantly hear the demand, "Touch not, taste not, handle not" (Col. 2 : 21). In Nomism everything is parceled out into a multitude of individual commands and prescriptions which circumscribe liberty.

The opposite extreme, or Antinomianism, was found already in the Apostolic age, and we hear the apostles exhorting their Christian followers to be "free, yet not using your freedom for a cloke of wickedness, but as bondservants of God" (1 Pet. 2 : 16). Antinomianism appears, moreover, at the time of the Reformation, and in our own days.

Individual Antinomianism.—Individual Antinomianism may be described in general as the right of the God-inspired individual, at the cost of the universal obligation of duty.

Among the Gnostics the spirit of Antinomianism was especially seen. Some maintained that the true Gnostic was an ocean of spiritual power, and could not be sullied by anything, that the impurity was at once washed away by his exalted devotion. There are others, in later times, who have abused the Christian doctrine of grace and maintained that we should boldly plunge into the depths of sin in order to quicken our perception of grace.

But the essential fruit of faith is new obedience. The aspiration is to keep the law, and show loyalty even in the smallest matters. "Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how

shall we any longer live therein?" (Rom. 6: 1, 2).

Some would maintain that intellectual men, who are highly gifted, are released from the observance of the ordinary rules of morality. Genius, it is said, must be judged after its own standard, and is not to be measured by the common standard. But, on the contrary, each one is to be judged according to his obedience, his fidelity, his submission to God and God's government of the world, which resents every violation of the law, even the most trifling. And fidelity must be shown not merely in great things, but also in the smallest and most insignificant. From the standpoint of Christian Ethics, we continue to maintain that God's holy law knows no exceptions, and suffers no transgressions or neglects.

Social Antinomianism.—There are social factions who deny the validity of the institutions appointed by God in human society, and set about the destruction of the Family, the State, and the Church. They say: "Why has God implanted in us desires if we have not a right to satisfy them?" With reference to all such social Antinomianism, we would simply say, that there will never enter into this present worldly condition any season in which the sacredness of marriage, the inviolability of property, the relation of sovereign and subject, of clergy and laity, will cease to be binding on the consciences of men.

It is a famous maxim, what might be called the fundamental article both of political Antinomianism and Jesuitism, that the end hallows the means, that the good design of furthering the well-being of the whole atones for the

wrong-doing in the individual, when this is necessary to the attainment of the end.

But a retributive justice punishes every crime, not merely that which is committed in private life, but also that which is committed in history, though it may tarry long, and then arrive suddenly and unexpectedly.

Jesuitism.—In Jesuitism, Antinomianism is combined with a false nomism. For only one absolute and unalterable duty is enjoined, obedience to the Pope. All other duties are variable, and may be modified by circumstances, and must be determined according to the object in view.

The great extension and entrance which Jesuitism has found, rests on the circumstance that it has a powerful ally in the natural heart of man, and that Jesuitic morality is a striking form of the morality of the sinful heart of the man, which Jesuitism has only brought into system.

SECTION VI.

ETHICAL FORBEARANCE.

The Permissible.—The essential and necessary relation between freedom and law embraces the whole life of liberty; and in the sphere of liberty there is nothing which is indifferent or permissible, in the sense that it is not to be entirely regulated by duty. Duty embraces the whole life of liberty as a *unity*, and is one with the very ideal of personality.

Adiaphora.—In matters of indifference, the *adiaphora*,

all things are lawful for me; but all things are not expedient (1 Cor. 6: 12). I have the right to do them, and no one can morally dispute this right; but on my own part the use of this right must be regulated by my individual ideal of personality. But I must also apply to myself the biblical canon, "Whatsoever is not of faith is sin" (Rom. 14: 23).

Ethical Forbearance.—As liberty must be the minister of love, the question arises whether actions which we are otherwise justified in doing, ought not in certain cases to be avoided, because the weak in society might be thereby offended, that is to say, either perplexed in their consciences in regard to what is right and wrong, or become uncertain regarding the character of the person so acting.

In all ages there has been an opposition between an austere party among Christians, who predominantly consider the relation to the world as renunciation, and constantly repeat: "Touch not," etc.; and a less austere party, who maintain that the earth is the Lord's and the fulness thereof, and nothing is impure in itself except sin.

The golden mean is the truth. Accommodation must be combined with correction. Although, we ought to guard against offending the weak, yet we ought not to allow ourselves to be placed by the weak under any law of thraldom, and under all circumstances we should maintain the principle of evangelical liberty.

Just as it is for the sake of the weak that we must abstain from certain actions, so too, we must do some things in order not to offend them. There are usages and fashions

to the observance of which we only find ourselves obliged by the consideration of love to our neighbor. Here also we may go back to Paul, who caused Timothy, who on the mother's side belonged to the Jews, to be circumcised (Acts 16: 3), in order to promote his usefulness among the Jewish Christians, but when it was wished to *force* Titus, who was a gentile Christian, to be circumcised (Gal. 2: 3), as if circumcision was essential to salvation, he opposed it with all his energy, insisting that "in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith working through love" (Gal. 5: 6).

SECTION VII.

DUTIES.

Duty and Supererogatory Perfection.—In order to establish the idea of works of moral supererogation, which imply a surplus of virtue and perfection, appeal has been made to the distinction between the commands of the gospel and its exhortations. A command is that to which all are bound; an exhortation, on the other hand, is an advice to those who aspire after a higher perfection than that to which they are pledged. Such counsel, some imagine, may be found in the Lord's words to the rich young man (Matt. 19: 21), and in the advice of Paul to the Christians, after his own example to remain in the state of celibacy (1 Cor. 7). But this is a misrepresentation of God's law. No one can do more than fulfil his duty. The uni-

versal requirement, which the Lord makes of all, is certainly that they should not set their heart upon earthly things, and that when the circumstances of the times make a choice necessary between giving up Christ or giving up their possessions, that they should be prepared for this last. The word of the Lord is not therefore a mere counsel, but a command addressed to the individual.

Examples of works of supererogation are found in rich abundance in the Roman Catholic Church, especially throughout the whole of monastic life, with its ascetic self-inflicted tortures. The truth in these efforts is an enthusiastic aspiration after the ideal, a struggle to get away from the external relation of the law.

Duty and the Present Moment.—As the moral life must be a unity, a connected whole, the normal relation of liberty to the law appears in this, that life is to be so planned that there may be time for the fulfilment of its various duties; and everything must *get its time*, and be done at the right time. Hence it belongs also to the right division of time among the various duties of life, that there be produced a scheme of life, nay, a daily scheme, which excludes the many unfilled pauses.

To use time, morally, will therefore mean, under all the changes of time, to hold fast our individual life-task, and to use the present moment in the service of the spirit.

Æsthetically we may say that want of time is want of genius; for genius accomplishes in a very short time, and in right time, what others cannot accomplish in an unlim-

ited time. Ethically expressed, want of time is want of moral energy and wisdom.

Collision of Duties.—The question arises, whether there may be a collision of duties; for instance, a concurrence of different duties, demanding fulfilment at the same time.

There can be no collision when the matter is considered in a purely objective and ideal light. But to the individual such a collision may arise. But in the ordinary course of life, the collision of duties has most frequently its cause in a previous neglect, or because life has not been teleologically planned.

In all collision of duties the claims of justice must be preferred to those of affection. One should pay his debts in the first place, and from what remains to him of his means give to those who need. The opposite course would be after the example of Saint Crispin, who took leather which did not belong to him to make shoes for the poor.

Collision and Casuistry.—In real life, cases of casuistry must be solved either by direct genial tact, that is, by the happy inspiration of the moment, or by sustained reflection. Resolute, impulsive natures are specially fitted for the first mode of decision, cautious and thoughtful natures for the second.

SECTION VIII.

THE REGENERATE AND THE LAW.

Can the Regenerate fulfil the Law?—As only love to God in perfect union with obedience can fulfil the law, it is beyond all doubt that the *unregenerate* cannot fulfil it. The question here is, whether the regenerate are able to fulfil the law's demands.

The Roman Catholic Church expressly teaches that it is possible in this life perfectly to satisfy the law, making however the remarkable restriction, "according to the condition of this present life." But in this life, we cannot satisfy the law, because carnal nature does not cease to bring forth wicked dispositions (even inclination and desire), even though the spirit in us resists them. In the good deeds of the regenerate there always enters an element of sin, because in our good deeds there is always something which needs forgiveness. The Lord's Prayer is given to all, and for every stage of development of the Christian life; and Scripture acknowledges no degree of perfection in this present life, in which the petition: "Forgive us our trespasses," is no longer necessary. Doubtless, however, during the progress of sanctification, sin is more and more thrust out from the inward man to the outer, from the most holy place to the outer court of the temple.

Merit and Reward.—In the kingdom of God we cannot speak of a reward of merit, but there may be mention of a reward of grace. The difference in the reward is described in Scripture, for "He that soweth sparingly shall reap also

sparingly; and he that soweth bountifully shall reap also bountifully (2 Cor. 9: 6). The unity in reward, the *general* reward which is common to faithful laborers is set forth in the parable of the laborers in the vineyard (Math. 20: 1–16). The parable of the talents (Luke 19: 12–27) treats of the *individualized* relation to the different stages in the work of sanctification.

The significance of the Law to the Regenerate.—Do the regenerate require the preaching of the law? Christians during their pilgrimage here on earth can not arrive at such perfection as to have no more need of the law. Agricola taught that the preaching of repentance to the unconverted ought not to be a preaching of the law, but of the love of Christ, in his sufferings and death for our sins, in order to touch and to turn the heart. And still less should the law be preached to the already converted Christian, in whose ears the glad tidings alone should be sounded. Luther on the other hand, however, maintains that the law should be preached both to the unregenerate and the regenerate; to the unregenerate that they may be awakened and alarmed; to the regenerate, that they fall not into a false peace and security.

Protestant theology maintains the sound doctrine by its representation of the triple use of the law, (1) political, to keep order in society; (2) disciplinary, *pedagogic*, to awaken the conviction of sin, alarm the conscience, and thus become a schoolmaster to bring men to Christ; and (3) didactic, instructive even for the regenerate.

SECTION IX.

THE EDUCATING GRACE OF GOD IN CHRIST.

Christ and the Nations.—Christ is not a teacher, a censor, a law-giver, like Moses. Yet we can nevertheless and we must speak of the educating grace of God in Christ, "for the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world" (Titus 2: 11, 12). And as God's educating grace shows itself in the life of the individual, so also in that of the nations. For it is a great error to imagine that Christ's authority should only extend to the individual, or at the highest to the house, to the family, but not to the people and State. Christ affirms marriage to be a divine ordinance; and in the command to render unto Cæsar the things which are Cæsar's, and unto God the things that are God's, He affirms even heathen states to be a divine ordinance. But the principal declaration by which he asserts his authority in relation to society is his injunction to the disciples, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world" (Matt. 28: 19, 20).

Authority and Liberty in the Development of Society.—On the relation between authority and liberty rests every

organized society. The divine word, the law and the gospel, is the same at all times. But its interpretation, its application and introduction into reality, is entrusted to the *Church*, as steward of the divine mysteries. And although the Lord has promised the Church his Spirit, which guides us into all truth, still he has not given his Church infallibility in the sense in which the Romish Church employs the term. The authority of the Church, both in regard to doctrine and the arrangements and constitution of God's worship, is only relative, has its validity only in its accordance with the absolute authority of the divine word. God has given us the absolute principle of authority in Christ, in his Word and his Spirit; but to man himself, under the leadings of providence, and under the guidance of his Spirit, God has committed the solemn trust of constructing the edifice of society.

Conservatism and Progress.—Genuine conservatism must of necessity determine itself to progress. The only certain means against age and decay is the continuance of *growth*.

Both conservatism and progress, at last return to the relation between authority and liberty, because every regulation of society is determined by this relation.

Christianity and the Law.—Christianity sharpens and completes every demand of the law, not merely for the individual, but also for society; and it proffers to men the grace of the gospel, whilst at the same time it expresses as a demand of conscience that men should accept the invitation.

Transition to the Special part of Ethics.—Our preceding

presentation has chiefly been directed to fundamental principles and universal laws, but now we must apply these principles to the facts of actual iife.

As human life is the most complicated we know, so there is no more complicated science than Ethics. In special Ethics we discuss (1) Life under the Law and Sin ; (2) Life in Imitation of Christ ; and (3) The Moral Life of Society and the Kingdom of God.

INDIVIDUAL ETHICS.

PART I.—LIFE UNDER THE LAW AND SIN.

CHAPTER I.

LIFE WITHOUT LAW.

SECTION I.

THE NATURAL MAN.

Distinction between Life under the Law and Life under Grace.—Every human life that has not become a partaker of redemption is a *life under the law*, in opposition to the life under grace. The chief and central requirement of the law is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22: 37). But man with his natural power is unable to fulfil this great and first commandment. This commandment is not an external command, imposed upon man, but the inmost, deepest requirement of his own being. The non-fulfilment of this command establishes the fact that the world with all its glory and so-called virtues is under sin. And though there may be a relative fulfilling of the

law outside the domain of redemption, for in a certain sense man can exercise virtue and good works, as can be seen from the highest morals in heathenism and in modern humanity divorced from Christianity, still the entire human state within which the virtues are exercised is a state of unrighteousness, in which man, instead of having the centre of his life in God, has it only in himself or in this world. St. Paul describes all men as "by nature children of wrath" (Eph. 2: 3). In man's inmost part, humility and love to God are wanting; a darkness has entered there and in that darkness is enthroned the will, averted from God and diverted to its own self.

Life according to mere Nature.—"I was alive apart from the law once," says the Apostle Paul (Rom. 7: 9), by which he would say, that there was a time in which he lived in a state of security without regard to the divine law. He, no doubt, refers to his early life including his Pharisaic period, when he lived apart from the law, because the law did not yet alarm or accuse him. This period would naturally include the first stage of *childhood*, with its unconsciousness and partial innocence. At all events he here indicates a state which we may call the *pre-ethical*, where the struggle between the spirit and the flesh, between conscience and desire, has not yet fully awaked, where the consciousness of duty is still superficial. The will is only the natural will, which has not yet become a *self-conscious* moral will. The state of childhood and youth, outside of Christ, may be regarded as a life without law in the given meaning of the word. In childhood we have not yet be-

come conscious of the earnest problem of personality, and of the hidden contradictions within our existence, which bring such severe contests with them when we become older. This life according to mere nature may run out in a twofold way, for as we can conceive of a young innocent maiden, who grows up under the unconscious influence of domestic discipline and manners, following her nature, led by a happy instinct,—and of a genial youth, whose healthy nature preserves him from the ways of immorality, so on the other hand there are many others of whose bad nature we speak. There are many who already in childhood and youth are defiled with shame, with sins and vices, but who for all that are going on without law, that is, they are not conscious of their sin as sin, they know not what they do, or at least only very slightly. These states of childhood are indeed very variously modified in different individuals through education and position of life, still it may be said of the great generality of mankind "they were alive apart from the law once,"—they reflected not on what they should do, they lived in happy, careless comfort and security, they followed their feelings and desires, they lived a life according to mere nature.

SECTION II.

PERSONAL CHARACTER.

Nature and Character.—Man as a moral being must cultivate, give form to his nature, and through his free self-determination, develop for himself a *character*. For

duty and our earthly calling, by means of a progressive series of transactions, force the development of one's nature, give to it an essential impress, and form a character, which is good or bad, strong or weak.

Natural Virtues and Faults.—Every one who seeks to form his character, on close examination of himself, may be able to discern that he possesses certain natural virtues which contribute to his fulfilment of duty, while at the same time, he discerns that he is without certain other natural virtues, nay, even he discovers that he has certain natural faults which become ethical faults as soon as he admits them into his will, and which, unhappily he already finds in his volition and action, before he applies himself to resist them. This brings us to a certain duality, a contradiction in human nature, which will be best illustrated by examining the variety of human temperaments on the one hand, and the difference of the male and female nature, on the other.

SECTION III.

THE TEMPERAMENTS.

The Sanguine Temperament.—Temperament is, essentially, simply the normal basis on which morality is to develop itself; it does not, however, itself determine the moral life-task, but only has influence in throwing it into its peculiar form. He whose character is shaped only by his temperament has no character.

We begin with the *sanguine* temperament, which may be

fitly designated as the *enjoying* temperament. It lets life immediately, and without reflection, press in on it, and thus is especially suited to childhood. The peculiarity of this temperament consists in the all-sided susceptibility for the most varied impressions. It disposes the man to move with the greatest ease in the varied manifoldness of life, to pass with the same ease from one interest to another. But this same temperament opposes great hindrances to the fulfilment of duty, because it disposes to flightiness, to superficiality, and so to split up life into an unconnected multiplicity, as well as finally, to indecision and unreliability. Every one in whom this temperament predominates will have struggle enough with himself.

The Melancholic Temperament.—In contrast to the sanguine as the enjoying temperament, we may designate the melancholic as the *suffering* or sentimental temperament. It inclines one to take life on the earnest side, and to sadness, so that one is disposed to remembrance and to longing, and lives in the past or the future, as one cannot find his satisfaction in the present. To this temperament youth especially corresponds, without needing, on that account, to expel the sanguine; it belongs especially to that time of life in which love to the other sex awakes, to the age in which ideas are still fermenting, and have assumed no shape. No higher ideal effort is possible without an element of the melancholic.

It inclines to deeper meditation, and disposes to give ear to the voices of the spirit, which speak to the soul even amid the throng and confusion of daily life. But it also

opposes hindrances to the fulfilment and even consciousness of duty, as the melancholic person has a propensity to live in his *mood*. While the man of sanguine terperament passes with ease from one feeling, or mental state to another, the melancholic person is bound to one and the same state and mood, and he is in danger of becoming unpractical. If one does not succeed in mastering this temperament, ethically and disciplinarily, there is developed in the soul a consuming selfishness. While the man with a one-sided sanguine temperament takes a false optimistic view of life, the melancholist falls into a false pessimism. If the man of a sanguine temperament is specially given to sensual sins, there is developed in the melancholist, simply because he is so infinitely important to himself,—a secret pride, a morbid vanity, which runs into distrust of other men.

The Bilious Temperament.—The *choleric* or *bilious* temperament is very properly to be designated the *practical*, and belongs especially to mature age. It disposes to action, to energetic engagement in life, to courage and endurance, and is so far advantageous to the ethical life. On the other hand, however, this temperament is inclined to obstinacy and stubbornness, to that narrowness which steers often to only one point, blind to the many other requirements addressed to the moral will. The cardinal faults of the man of this temperament are usually pride, the lust of power, anger and irritability, hatred, revenge, and jealousy.

The Phlegmatic Temperament.—The direct opposite of

the choleric is the *phlegmatic* temperament, which we may call the contemplative, or more accurately, the *quietistic*, the temperament of peace and rest, of discretion and inner calm. Now such a temperament is indeed helpful to ethical effort, but the phlegmatist is inclined to indifference, insensibility, sloth and sleepy rest, and there is but too often found a hard, cold, and indifferent heart.

The types of temperament, however, do not usually appear under these pure forms; generally they are commingled and toned down. Nor does a temperament always remain the same, but it changes with the outward relations and age of the person.

SECTION IV.

THE DIFFERENCE OF SEXES.

The Male and Female Nature.—Though the sexual difference embraces the whole individuality, for man and woman are differently organized, both psychically and bodily, still we must confine ourselves to the most general features of this difference. Man is organized to manifest humanity mainly in the universal direction, wherefore the spheres of his activity are the state and civil society, science and art; woman, on the other hand, in the individual direction, wherefore she finds her sphere of work chiefly in the family and in domestic life. If we name courage as the chief virtue of the male nature, that of the female may be designated as gentleness or the gentle heart, whereby

she is fitted to become man's helper. Although all the four temperaments are found in the woman as well as in the man, yet the choleric and phlegmatic temperaments are more akin to the man, the sanguine and melancholic to the woman.

The moral life-work of each is different in the details, but in both it is of like dignity; it is simply two different mutually-complementing phases of the same morality. The difference of the two sexes is not to be toned down, but to be developed into moral harmony. It is the duty of man to cultivate his manliness, and of the woman to cultivate her womanliness.

Special Gifts of Woman.—Because the man is adapted for universal humanity, he possesses a far greater power of thought than the woman, possesses the power to engage both theoretically and practically in the struggle with existence. On the other hand, the woman is adapted for the harmony of nature and the spirit. In her knowledge she embraces all things intuitively, and thereby is able in many cases to know the true and right, where the man through his very reflection is hindered from seeing this. Although she does not possess the man's gift of abstraction, she is yet susceptible of the highest ideas, and can understand all. Only it must be presented to her in clear and concrete forms; for otherwise she does not understand it; or if she understands it, it does not interest her, and she at once lets it go. She feels more strongly drawn to art than to science, and above all, she is fitted for religion, in that she, as the weaker creature, feels more deeply her dependence and her need of a higher help and support.

Special Temptations of each Sex.—Man has to struggle with temptations to the love of power, to ambition, to covetousness; woman with the temptation to vanity. It is a frequent fault of men to despise the single, the small, the unimportant, to overlook the nearest, because they are busied with problems that lie beyond the moment. Herein the woman has an advantage, in that with her sense for the single and special, she unites the sense for what is small and near. She possesses an eminent talent to live in the present moment, is never at a loss for time. With the most trifling means she knows how to make a home comfortable, and from the simplest flowers that no one regarded, she weaves the fairest garlands.

While the man is in danger of sacrificing the reality of circumstances to logical consistency, the woman has the advantage of being determined by feeling, by the heart, by moral tact, in her dealings. But as the woman is the weaker part, she cannot carry out her will simply by force, but endeavors to do so by craft. In indirect ways she gains influence and dominion, seeks to gain the mastery over the man, in order, by means of him, to execute her plans. Craft, dissimulation, and intrigues, belong to the shady side of female nature. And as the craft of women is known from of old, so also female hatred and revenge.

However frequently both man and woman have been depicted, yet daily experience will bring under our notice ever new features, for the theme is inexhaustible.

SECTION V.

THE PURSUIT OF RIGHTEOUSNESS.

The Earnestness of Life.—With the earnestness of the law and of duty begins also, in its deepest meaning, the earnestness of life. Most men find the earnestness of life exclusively in adversities, in cares of life and debts, in sickness, and nearness of death; they realize that it is *necessity* which makes life earnest. But, in a higher sense, the earnestness of life begins with *the knowledge of the law*, and what is inseparable therefrom, *the knowledge of sin*. And our inmost longing is that this earnestness of life may be transformed into *joy*, this necessity into *freedom*.

The Pursuit of Righteousness.—The earnestness of my life ought to consist in this, that I do my duty, and not only do it, but myself *be* good. I am to follow "righteousness," by which we in the present connection understand the personal direction of the will, in so far as it is in harmony with what we ought to be by the requirement of duty and the ideal.

With the earnestness of duty, the important question arises, How can I rid my nature of the inner schism within me, which hinders me from doing good and being good? The ordinary answer is, Cultivate thy nature morally, make it an obedient organ for thy will, determined by duty and zeal. But is this possible by man's own means? Is man able through his own endeavor or strength to cast out of his nature the inner schism, which manifests itself as always the deeper, the more we grow in the knowledge of the divine law?

We will try to answer this question by examining the various forms in which the righteousness of the law has manifested itself, and here consider especially civil righteousness, philosophical righteousness, and the righteousness of the Scribes and Pharisees.

CHAPTER II.

THE CHIEF FORMS OF MORAL LIFE UNDER THE LAW.

SECTION I.

CIVIL RIGHTEOUSNESS.

The Morality of the Natural Man.—The historical appearance of morality, as seen in the natural man, in the sphere of the family, the state, and society, we designate as *civil* righteousness. The individual here knows only special duties, he has not taken up *duty itself, the good itself,*—the feeling of duty does not embrace the *whole* life of his personality.

Civil righteousness was found already in Greek and Roman heathenism, and we have numerous examples of great devotion to the state, of enthusiastic sacrifice for the love of country, combined with fidelity in the civil calling. Beside the patriotic and civil virtues, features of personal worth often also show themselves, as mildness, beneficence, temperance, and chastity. There are also examples of family love, which is attested as true and genuine by its inner moral value. We may refer to Coriolanus, and the character of Antigone as painted by Sophocles. Heathenism also shows us lofty examples of mutual, free devotion,

mutual fidelity and sacrifice, as in the friendship of Achilles and Patroclus, of Damon and Pythias.

But this heathen morality we can designate as *particularistic* morality, because the personality is limited to single parts of the moral, and does not yet know of a morality embracing the whole man.

Particularistic Morality Inadequate.—Such a morality, known as the *particularistic morality*, is still repeated at the present day before our eyes in the midst of Christendom. Whenever a man has become estranged from Christianity, he must live on the basis of heathenism. At the moment our consciousness of duty is limited to single elements of the moral, and are bound thereto, we come back in the main to the same "elements" or "rudiments" (Gal. 4: 3, 9) as in the ancient world. Those who occupy this standpoint imagine that they are on the best terms with the true moral law, that they not only can fulfil it, but also actually do fulfil its requirements. That numerous individuals in the midst of Christendom occupy this standpoint, will hardly be denied by any. But all this is but a civil righteousness, and is limited and imperfect.

The problem of morality is not limited to one virtue. The problem of man is not simply to be a citizen, a father, a brother, a friend, but above all this, to be *man*. With great dutifulness and devotion in filling an appointed sphere there may be found at the same time much self-will and obstinacy, much unrighteousness and inhumanity in other spheres.

Particularism sometimes appears as an unconditional de-

votion to some special calling in life. No matter how high or ideal the nature of this calling may be, it ought never to assert itself at the expense of the development of a man's whole personality. No man is entitled to devote his life unconditionally to any other idea than that of the *good*. Many have become famous as poets, artists, men of learning, who nevertheless occupy morally a very low, or at least, a limited standpoint. There are many who are very conscientious in the performance of the duties of their calling, who neglect the most urgent duties of private life, especially watchfulness over the development of their own personality. It has well been said: "Who can be *man*, husband, father, friend, and yet write so immoderately many books?" To the patriot, the man of learning, the politician, the man is sacrified, and life is sacrificed to the idea. Even in the business pursuits of life,—be it those of the official, the merchant, the mechanic,—the rush and wear of unceasing activity absorbs the life of the personality and not only arrests its development, but makes it impossible to develop it.

Considerations of this kind ought to lead directly to a feeling of the need of religion and of faith. But experience teaches that they may lead to a purely ethical standpoint, which is not religious. But the man thus comes, in a deeper sense, under the law, for the law from henceforth more and more augments its requirements.

SECTION II.

PHILOSOPHICAL RIGHTEOUSNESS.

As sought by the Ancient Philosophers.—Even the heathen knew of something better than civil righteousness. Their wise men sought by means of reason to discover the highest good, and the right way of living. They maintained that philosophy was the only way to righteousness and happiness.

As the most distinct type of philosophic righteousness we may name *Stoicism.* Amid the misery in the world the Stoics seek to find something within them that is firm and immovable, and they make it their problem to gain the highest good by each one developing himself to personal perfection. The "Thoughts" of the Roman Emperor, Marcus Aurelius Antoninus, are still worth reading, as well as the writings of Epictetus and Seneca.

Life according to Reason.—Those who in modern times seek by the light of reason and the power of their own will, to realize a personal perfection, fall back on the principles of Stoicism.

With more or less clearness, they occupy the standpoint which Kant has thus formulated; Universal human duty, embracing the whole man, must be the highest norm for a life according to reason; every regard to happiness and external well-being must disappear; I must be content in the consciousness that I have done my duty as a man. He who would realize this aim, this ideal of personality, must, according to Kant, first of all seek *self-knowledge.*

Self-knowledge.—According to the ideal of philosophical righteousness, all self-knowledge must be gained through contemplation, through quiet self-consideration and self-inspection. And in order that this self-knowledge remain not one-sided, it must be developed by means of practical life. As an example of a self-knowledge mainly accomplished on the standpoint of the ideal and of contemplation, we may mention the famous *Monologues* of Schleiermacher, who in this work sets forth with stoical enthusiasm his ideal of philosophical righteousness. And though these "Monologues" have kindled the enthusiasm of many youths, and have promoted a higher moral development of their personality, yet the views therein presented are by far too optimistic, and as a practical counterpoise from a philosophical standpoint, it would be well to read the works of Marcus Aurelius and Epictetus, just because both these Stoics fix their glance not exclusively on the ideal, which fills the mind with the consciousness of human elevation and dignity, but constantly compare reality with the ideal, and thereby pave the way to humility.

From the optimistic height we will now descend to the plains of reality, and examine more closely what the hindrances to the pursuit of perfection are, and by what means these hindrances may be overcome.

The Internal Contradiction in Human Nature.—A thorough self-knowledge cannot rest content with a knowledge merely of the individual temperament, but must seek to become acquainted with the hindrances which are common to all men. If thou wilt know thyself, thou must know

man. But what is the chief hindrance to a higher morality? We must answer: an impure *egoistic* will that has pleasure in evil as such.

There is an inner schism between my ideal rational will and my egoistic will, which may be designated as my double will. The impulses of human nature are not to be rooted out, these have only to be ordered and governed,—but the perverted direction of the will must be changed. Kant has named the chief hindrance of the good in us *the radical evil*, and as chief forms of evil he adduces: (1) the weakness of human nature; (2) the uncleanness of the human heart, which will not follow the maxim of morality except mingled with motives of self-love; and (3) the badness and corruption of the human heart as such. From the merely human standpoint, there could hardly be possible a deeper insight into the essence of the inner schism of human nature. Christianity, however, teaches us that the inner contradiction of human nature lies still deeper, that it is not only a conflict between the rational will of man and his egoistic will, but a conflict between *man's* and *God's* will.

But self-knowledge is chiefly and essentially gained through experience. And he who uprightly and earnestly pursues rational righteousness, will attain a *preparatory* self-knowledge.

Struggling Virtue and Insufficient Means.—That we may attain peace of mind it is necessary that the conflict between our rational will and egoistic will be done away. In order to reach our ideal there must be an earnest struggle.

But what helps do we possess, on our merely human standpoint, to gain the victory?

Mere *knowledge* of the good is not an adequate means of becoming virtuous, and yet even a Socrates entertained this heathenish illusion. He thought that if men are bad, the reason of it lies not in their will, but in their ignorance; that if men could only be brought to the right knowledge of the good, they would also entirely love it. This false conception is still prevalent at the present day, that through enlightenment and progressive culture, men and the world would become better.

Knowledge is no doubt indispensable. But beyond knowledge a *power* is required by which knowledge may become operative. In our present natural state we have not this *power* to will and to perform, nor can we obtain it by our own strength. Our knowing is ever far in advance of our willing, "for not what I would, that do I practise; but what I hate, that I do" (Rom. 7: 15).

Inadequate Means.—Aristotle, although emphasizing the indispensableness of the knowledge of the good in overcoming evil, lays greater stress upon the educating of the will through *exercise*. He maintains that through exercise and custom, through the continued repetition of the same actions, our natural, evil inclinations are gradually toned down, so that the ethical and the physical finally work together in harmony. This is indeed an excellent direction, especially when the exercise can be begun in childhood. But here there arises a very great difficulty. *Before* I began to plan my life ethically, I had already formed bad

habits, and through exercise, not merely the good, but also the evil habits, become a second nature to me.

But even granting that a man by accustoming himself to right dealings relatively succeeds in an outward appearance of rectitude and virtue, still he will find impurity in his heart, and a mixture of various selfish motives.

Kant, therefore, holds that if we would become virtuous, we must will *from duty*, that is, from respect to the law, and that in the degree that this respect gains the dominion over all other feelings and inclinations, our moral sentiment becomes pure.

Bondage of Duty.—But this motive of respect to law is entirely inadequate to procure for us peace, inner harmony, and agreement with ourselves. For one of the peculiarities of our inner depraved nature is that we often cannot love what we are compelled to respect, and we often are led to love what we cannot respect. Who is to give me a gladsome, happy heart that is entirely of the same kind and sentiment as the requirement of the law?

This condition in which we must incessantly ply ourselves with rod and bridle, is nothing less than a state *under the law*, under the bondage of duty,—a state of discord and of division, proceeding from our own twofold will. I do my duty, but with inner resistance; for my willing and desiring, my whole heart's longing strives for the side opposed to my duty, and must therefore be constantly reined in and restrained. But man cannot reach the goal of happiness by turning his back upon duty.

Æsthetic Education.—Some have thought that a combi-

nation of the ethical and the aesthetic would be the means to remove the schism between duty and inclination, and that this end could be reached by combining the moral with the aesthetic education of man. It was Schiller who has inspired many with this thought. He lays great stress upon aesthetic culture as the means to develop the sense for the *beautiful* and the *lofty*, and he directs us first to *nature* and the life in close communion with it. He maintains that grand scenes in nature, the grandeur of mountains, the contemplation of the starry heavens, or of the boundless ocean, are fitted to awaken in the human heart heroic purposes and conclusions, thoughts and efforts such as are hardly bred in gloomy cities, in the narrow study, or in splendid drawing-rooms. Yet nature is a mere lower school for the contemplation of the lofty. A better school is *history*, which presents to us the awfully glorious spectacle of a change of things destroying all, and restoring, and then again destroying.

But aesthetic education is only finished by *fine art*, which in its creations places the ideal before our eyes. And so Schiller developing this idea, regards the *dramatic stage* or theatre as a *moral institution*, whose effect is at once to ennoble and to free, to educate and to amuse. It is according to him, a school of practical wisdom, a key to the human soul, that thus collecting its spectators from all circles, and from all classes, causes them to forget their differences in social relations, fills them with the same sympathy, causes them to forget themselves and the rest of the world, and come nearer their heavenly origin. Such in

brief outline is Schiller's doctrine of aesthetic education, as wonderful as it is misleading.

The ethical question which arises is simply this: Will such an aesthetic education as here depicted be able to beget a really harmonious morality, and to free man from the bondage of the law and of duty already referred to?

The real fact of the case is that the aesthetic education here so highly commended to us, instead of promoting and co-operating with the ethical, rather presents us hindrances and dangers which have to be avoided and combated. Indeed it is the experience of the religious life that such a culture as here advocated by Schiller is dangerous and obstructive to morality, that he who enters upon it with his whole soul receives an impulse to antinomianism, eudemonism, epicureanism, to quietism, effeminacy, moral sloth, and self-indulgence, of which there are always only too many examples among theatre-goers, and novel-readers of both sexes, especially among the rich who again and again make tours to see works of art, picture-galleries, and the beauties of nature, people whose morality, instead of being supported by the aesthetic, goes to ruin under a thousand aesthetic temptations, and who, not to speak of much else, manifestly become unfit for true religious life.

The question narrows itself to this: Can aesthetic education bring that to pass which according to the gospel, comes to pass only through regeneration by God's Spirit and the redemption of Jesus Christ? For this really is what is meant by this aesthetic education, that the theatre

as a moral institution very properly may supplant the Church.

A fundamental error in the whole ethics of Schiller is, that the opposition in the human heart which is to be reconciled is none other than the opposition between reason and sense. But this is altogether a too optimistic view of the human nature, a view which does not even agree with the experience of the natural mind. We have not merely to fight with flesh and blood, but with an invisible enemy. For behind our sensual impulses there stands our egoistic will as the proper enemy that we must fight. And this radical evil in man cannot be expelled by any aesthetic education and refinement of taste. And, furthermore, let us not forget that mere *knowledge* is never able to redeem us from the egoistic will.

We here again refer to Kant, who on this point forms a contrast to Schiller. When Kant treats of the radical evil in human nature, he makes the remarkable statement, that if a good will is to appear in us, this cannot happen through a *partial* improvement, not through any reform, but only through a *revolution*, a total overturn within us, that is to be compared to a new creation. When Kant uttered these words, he stood immediately before the door of Christianity, without however knocking, or entering, or yet making any further application of the acknowledgment. The true consequence of Kant's doctrine is *grace*, and the prayer, "*Create* in me a clean heart, O God."

The fundamental error in Schiller's ethics is the assumption that an autonomic freedom, a freedom without divine

authority and without divine grace, can really attain to right unity with itself. Although he is penetrated by a deep ethical enthusiasm, and may very properly be designated as the poet of freedom and emancipation, still if we inquire whether in his heart he found peace and reconciliation, we receive no satisfying answer. We hear him lament that the ideals that were his companions when he entered the way of life, faithlessly left him the farther he advanced on the way, and that the suns which at first gave him light went out one after the other. And if he has to say what then is left, he names only *friendship*, and quiet, indefatigable *work* ("occupation, that never wearies"). Now friendship and industry are undoubtedly noble blessings; but if the whole outcome of life is to be limited to these, we must pronounce this a miserable result. Here also, as with Goethe, the last thing is *resignation*.

The Middle-way Morality.—The moral life under the law, in its previously considered form, incessantly emphasizes the ideal, but ends with painful resignation, because the ideal is not to be realized. In opposition to this there is another direction of the moral life which before all lays emphasis on *reality* and the practically attainable, which may be designated as the morality of practical world-culture. From this point of view one takes the world just as it is, does not permit himself to indulge in ideal flights of mind, or to sink into brooding on the unconditional command of duty, but instead of this, holds to the special duties which daily life brings with it, and makes it the chief problem of his life to preserve "the golden middle-way between the extremes."

This morality we may also include under philosophical righteousness, so far as it also rests upon a process of reasoning, and is not limited to single parts of moral conduct, but extends to the whole life. Its consistent followers pass through an entire long earthly existence without ever raising their glance to the ideal.

But men who order their whole life according to their moderate morality will never arrive at any true self-knowledge; their knowledge is confined to what is externally decent and respectable, and they never proceed further than the outmost periphery of morality.

SECTION III.

THE RIGHTEOUSNESS OF THE PHARISEES AND SCRIBES.

The Advantage of Pharisaism.—We now enter into an entirely different sphere, which is not to be viewed as a continuation or higher development of philosophical righteousness, but constitutes a contrast to it, even as Israel is not a higher development of heathenism, but forms a contrast to it, and must be understood from its own presuppositions. The great advantage of Pharisaism lies in this, that it stands on the ground of revealed religion, where the law is acknowledged as the law of God, and sin as disobedience to God.

Its Weakness.—The defect of this righteousness of the Scribes and Pharisees was its superficiality, its external work-system, its imperfect understanding of the proper

spirit of the law, and along with this also the lack of the consciousness that the *disposition* of man, the human heart, needs a renovation, a thorough transformation.

They left undone the weightier matters of the law.—We may briefly designate their standpoint in the words of the Lord: "Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgment, and mercy, and faith" (Matt. 23: 23). The Lord shows them that they do not understand the spirit of the law, but that they deny it in three respects. (1) They do not make the right application of the law to themselves (*judgment*): "And why even of yourselves judge ye not what is right?" (Luke 12: 57). (2) They do not apply it in relation to their neighbors, for they lack *mercy*, love to the unhappy, the suffering, the poor. (3) They do not apply it in relation to God (*faith*). This is illustrated in the parable of the Pharisee and Publican (Luke 18: 9-14). The Pharisee, who thanked God that he was not like other men, neglected judgment, forgot to prove and judge himself; he neglected mercy, in judging publicans and sinners unmercifully; he neglected faith, for however dogmatically correct his might be, yet there were wanting the right pious motives in his heart. "He believed rightly, but was not a right believer."

This tendency still repeats itself in the Church of Christ.—This righteousness of the Scribes and Pharisees repeats itself whenever an external ecclesiasticism takes the place of the true internal righteousness. Catholicism is extremely rich in examples of this tendency. But Protestant

ism also knows this kind of righteousness, namely, when one sets his trust upon the ecclesiastical confession of faith, or upon a system of doctrines, instead of the living God and Saviour; when one depends upon the possession of the true doctrine of the order of salvation, instead of living in this order; when one sets the means of grace in the place of saving grace itself.

However great the difference between philosophic and Pharisaic righteousness, one thing is common to them both: *self-righteousness*. However different the presuppositions from which they set out, yet they both would attain personal perfection through their own power, their own efforts, their own performances. They are both penetrated with self-respect, live in self-exaltation and self-glorification. What they both lack is the standpoint of the publican.

SECTION IV.

THE SEEKERS.

The Seekers and Non-Finders.—There is still, however, a class of men to be spoken of, who can find satisfaction in none of the various kinds of righteousness already described, but are also alienated from Christianity, and are seeking a standpoint on which they would find rest. They approach Christianity, but are repelled by "the positive," "the historical," which they maintain is irreconcilable with their culture; and if they would hold to the ideas of natural religion, God, providence, and immortality, they

feel again that they lack life and fulness. With Jacobi, they complain that they are Christians in heart, but heathen in head. They are of those who are "ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3: 7). It never comes in their case to a real yielding to God; they constantly prefer their own wisdom to the revelation given to us, and always also hold fast their own righteousness, while lamenting that, in consequence of their culture, they are unable to obey the invitation of the grace of God. When they assert that they are Christians with the heart, but not with the head, they must be answered that they are mistaken as to their being Christians at heart,—for to be a Christian with the heart requires a fundamental consciousness of sin and guilt, it requires an open heart for the requirements of God's *holiness*, a heart willing to be judged by God's law. But they have a secret antipathy to God's holiness. They want God only as love and omnipotence, but his holiness is obscured to them, and with this also the consciousness of their sin. If these seekers are really to attain what they are longing for, they must first come to the standpoint of the publican.

There are others who content themselves with natural religion, mixed, it is true, with many Christian elements. These take the position that religion is a *prop* for their morality, a *help* amid the fatalities of life. The principal thing is to be performed by their own efforts. Religion has not yet become a fountain of grace to them, from which an entirely new life is to spring. They know nothing as yet of the entire helplessness in which a man becomes aware

of his sinful condition, of his guilt, and so of his desert of punishment before God, they know nothing of his longing and need of a real forgiveness of sins, and of the need of an entirely new beginning for his life.

CHAPTER III.

SIN.

SECTION I.

MANIFESTATIONS OF SIN.

Immorality and Sin.—The moral life under the law which we have hitherto considered has its opposite in the immoral life under the law. But the one, like the other, is included under *sin*. For sin is not only the immoral,—its inmost essence is the irreligious, is unbelief, which is also found where life in the worldly sphere is relatively moral. As there exists an inner connection between the moral and the religious, so also between the immoral and the irreligious. Irreligiousness consistently carried out must land in immorality, and immorality at length leads to irreligiousness, to enmity to religion.

The chief forms of sin against which each one who follows after righteousness must contend, as we have already seen, are the lust of the flesh, the lust of the eyes, and the vain-glory of life (1 John 2: 16); in other words sensuality, covetousness, and pride. Against these sins the nobler in the heathen world have already fought. But Christianity reveals to us in the background of this conflict the demoniac powers and the devil, as the enemy of God and

man (Eph. 6: 12), and shows that the fight that man has to combat in this world is interwoven with a conflict in the higher world of spirits. And although in this conflict there is offered to man a superhuman help, the grace of God in Christ, yet here again the great danger threatens of man repelling this grace. And hereby there is formed a new kind, an entirely new circle of sins, unknown to the old heathenism.

Temptation and Passion.—James, in his Epistle, profoundly depicts the development of sin in the single personal human life: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man; but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin; and the sin, when it is full grown, bringeth forth death" (1: 13–15). God tempts no man to sin, although God *proves* man, to confirm him in good. Man is tempted to sin by his own lust, which does not exclude the presence of an external tempter. Lust is egoistic desire under the incitement of impulse. But man can combat this lust, or by the free choice of his will yield himself to it. Therefore the Apostle says: "When lust hath *conceived*, it beareth sin."

When lust awakes there is formed a fancy picture which presents itself to lust with a mighty incitement and allurement, be it a picture of sensuality, or of honor and worldly greatness, of wealth, or a fancy picture of far smaller realities, but which has a mighty attraction just for this man's lust. At first this picture presents itself to the lust of man

only in the mirror of possibility, but with the colors of reality, and works like magic by promising pure happiness and joy. If man is able to put to flight this fancy picture, he conquers in the temptation, and the voice of truth is again distinctly heard within. But in the times of temptation, this fancy picture, instead of being expelled, is generally retained; one stands before it, finds pleasure in the quiet contemplation of it; but in this secret delighting, this tarrying to view the forbidden fruit, lies the great danger, which is usually perceived all too late. For by such inner occupation with this thing, one comes more and more under the power of the fancy. Lust gains inner strength, and increases to *passion*. This dangerous delighting may be called *lingering lust*, lingering, namely, in beholding forbidden fruit. We already have a picture and example in the history of the Fall, in Eve, who, instead of saying to the tempter, "Depart from me, Satan!" continued to view the tree, that "it was good for food" (lust of the flesh), "and that it was a delight to the eyes" (lust of the eyes), "and that it was desirable to look upon to make one wise" (the pride of life). Her delight, her lust in beholding, ended accordingly with the sinful action, when she took of the fruit and ate.

Of every temptation it holds true that there is danger in any delay, in any tarrying. In temptation the *moment* has an infinite import; with each moment passion rises, and when lust increases to *passion*, "lust conceives," in that it becomes the fertilizing, impelling and compelling *motive* for the choosing and deciding *will*. Then Sin is born.

With the inner decision sin is already born, for the man has now made his choice. Yet sin is finished only when by means of execution it becomes an action. And when the sinful action is finished, it brings forth death,—inner and outer misery,—a witness of the deceitfulness of sin (Heb. 3: 13; Eph. 4: 22) which allured the man, promising happiness from that which led to so sad an issue.

Habit and Vice.—By repetition the individual gains readiness in sinning, and sin becomes *habit*, by which the organs of the soul as well as of the body become instruments of unrighteousness (Rom. 6: 13, 19). But the animating principle in habit is passion, which is now no more acute but has become chronic, and can be designated as desire (desire of honor, dominion, wealth, gratification of the senses). By means of habit, passion builds its body, and exercises as well the spiritual as the bodily organs for the service of sin; and while the organs gain a greater readiness in committing sin, they again set passion in motion by their natural impulse. An action and reaction takes place, and the power and hold of sin is increased. "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings; these are the things which defile the man; but to eat with unwashen hands defileth not the man" (Matt. 15: 19, 20). Compare also Rom. 6: 19.

The union of habit and passion, when a man becomes the servant and slave of a particular sin, may be called *vice.*

Ramifications of Sin.—Among the vices there exists a

mutual connection, and one easily leads to another. The three chief directions of sin (1 John 2: 16) are closely related, and have a power of attraction for one another. They mutually entwine into each other, like twigs of the same tree (selfishness), and grow out of each other. Pride, even the most intellectual and spiritual, is not far from a fall into sensuality; and if sensuality must needs defend itself against the accusation of the conscience, it seeks in pride to set itself above the law. Covetousness and cupidity are akin to both. The common element, in which all the three chief tendencies of sin (sensuality, covetousness, pride) find their growth and increase, is illusion and falsehood or the lie.

Each of these chief tendencies has again its inner ramifications. Pride is inseparable from *despising man*. With this is conjoined *envy* and distrust. And if pride meets with opposition, it proceeds to passionate violence, anger, and *hate*. In relation to religion, pride appears as opposition to the truth, and self-exaltation and self-idolatry may here gradually pass over into mockery, scorn, and hate of what is holy.

But above all, it must be insisted that *the lie* proceeds from pride, and that it permeates the whole world of sin, for there is no sin without an ingredient of conscious or unconscious lie and illusion. Next to the lie in the religious sphere, we name, as the strongest utterances of the lie in the worldly sphere, false witness against one's neighbor, defamation, faithlessness and deceit, treachery, dissimulation and hypocrisy.

The lust of the flesh (gluttony, drunkenness, sensuality) gives birth to all manner of evil, such as speaking unadvisedly, anger, quarreling, striking, revenge, murder. Fleshly lust easily combines with unfaithfulness in stewardship, with sloth and carelessness, with dishonesty, which is often a condition of procuring the means for the satisfaction of the lusts. A usual feature in those who give themselves to fleshly lusts, and to an undue care of the body, is *effeminacy*, which may be developed to a refined pleasure-seeking in the most various directions.

The lust of the eyes, when it appears under the forms of covetousness, desire of gain, the passion to grow rich, easily unites with *hardness of heart* and mercilessness, and breeds usury, falsity, fraud, robbery. The unfaithful steward in the Gospel, who besides his unrighteousness appears to have been fond of pleasure and effeminate,—who felt himself unfit to dig, and was ashamed to claim the help of strangers,—and who lets the debtors of his lord rewrite their bills, is a type of cunning cheating combined with greed of gain, which recurs down to our own days.

One and the same vice may be developed from entirely different starting-points. Envy, for example, may be developed from pride or from covetousness, from love or being in love. Lying may proceed from pride, and the source of the lie at the creation was pride ("ye shall be as God," Gen. 3: 5); but in daily life the lie may also be born of sensual lust or greed of gain, as a means to the end. The same holds true of other derived vices.

Differences in Sin.—Sins are distinguished from each

other, not only by the difference of the objects to which the lust is directed, not only by the different instruments by the help of which they are practised, be they those of the thought and mind, or of the eye, tongue, or hand, not only by the different form in which the law is injured, according as they are transgressions or omissions, but also by the *different degrees* in the energy of the sinful will. The degree designates the inner strength of the good as well as of the bad will; and is measured by the hindrances, the resistance that must be overcome. The good will must overcome the temptations to evil; the evil and bad will must overcome the hindrances that conscience, in connection with external relations, places in its way.

There have been those who have denied the difference of sins, who have maintained that he who steals a penny and he who kills his mother are both in equal measure guilty. It is true that he who is only a foot deep under water drowns just as much as he who is five hundred feet deep, it is true that if one is only one mile or a hundred miles distant from a city, that in both cases he is outside the city, while the point is to be inside—but it does not follow that in the first case both had the same chances of being rescued from drowning, or that in the second case both were equally distant from the same place.

The Holy Scripture itself lays stress upon this difference between sins. On the one hand, he who commits one sin has thereby essentially committed them all. "For whosoever shall keep the whole law, and yet stumble in one point he is become guilty of all" (James 2: 10). The Apostle

looks into the *essence* of sin, and from thence contemplates all sins and all sinners as alike. By each sin we insult not only the majesty of the law, but of God the holy Lawgiver, by setting our will in the place of his. On the other hand, in many passages, the Holy Scripture empha sizes the difference of degree in sins. Christ says to Pilate, "He that delivered me unto thee hath greater sin" (John 19: 11), and again he says, "It shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. 11: 24). They are mentioned who are "not far from the kingdom of God" (Matt. 12: 34), those who are far off and those who are nigh (Eph. 2: 17; Acts 2: 39); whence it clearly appears that the Lord and his Apostles do not teach that it is indifferent whether one be one mile distant from the city or a hundred.

The difference of degree between sins is expressed in the distinction between sins of ignorance (1 Tim. 1: 13) and deliberate sins (1 Tim. 4: 2), between sins of weakness (like Peter's denial) and sins of wickedness (like Judas, and the mockers of 2 Pet. 3: 3), between outcrying sins (James 5: 4), human, bestial, and devilish sins. Finally, a distinction can also be made between the sins that can be forgiven, and the unpardonable sin, the sin unto death (1 John 5: 16; Mark 3: 29).

SECTION II.

STATES OF THE LIFE OF SIN.

Steps of development in the Life of Sin.—The single sin can only be rightly estimated when we observe how it emerges and is connected with the entire degree of development of the sinful will. For when the man yields himself to sin, there inevitably follows a reaction from the side of the good. Under the continued struggle with the power of God, whose highest manifestation within the Christian world is God's revealed law and gospel, sin grows not merely in its degree or intensity, but it advances to another, a higher step.

The man at first gives himself to sin in a single, special way of manifestation; his will is bound in a single direction, and he has some bosom sin, without his whole soul being bound by it. But the farther the man proceeds in self-deception and lying, the more does sin assume a conscious control of the man, so that it embraces more and more the whole man, and extends its impurity over all departments of the soul's life. As different steps and states of corruption, we may mention security, self-conscious bondage, self-deception, hypocrisy, and obduracy.

The State of Security.—Security, as commonly understood, is the state in which one fears no danger, where one is cheerful and hopes for the best. We trust in ourselves, and do not suspect that we have within us an enemy who threatens us with spiritual death. We do not see through the deceitfulness of sin, which mirrors before us an enjoyment in which we are to find mere happiness.

In a more special sense, security in a sinful state consists in this, that a man in committing a sin, and in beginning to fall a prey to passion, makes light of it, and in his levity does not consider the external nor the internal consequences for the development of his own character. He may indeed become aware of the reaction of the law and of the conscience, he may even form the purpose to desist from certain particular sins,—but as soon as the temptation recurs, he discovers, with some astonishment, that the previous fall is repeated. However, that does not much affect him; for, of course, he will have a care in the future. He has his free will, and can always enter on a better way. But, contrary to all expectation, he finds that he is involved in the bondage of sin, bound by a fetter that he cannot shake off, and discovers that it is quite otherwise with the freedom of the will than he had thought.

With most men the process, by which they become aware of the deplorable state in which they are, is gradual. With some, however, a specially strong temptation brings them suddenly to a deep fall, which often opens to them a view of their danger,—as with the disciple Peter, who denied the Lord shortly after he had thought himself in the completest security.

In very many cases, the surroundings of the man participate in his transition into the bondage of sin. Parents and teachers allow the young to appropriate and assimilate what is fitted to feed the sensual impulses, and carelessly endeavor to develop in them ambition and rivalry as the

chief motives of life, thus fostering the germs of pride latent in every human heart. Carelessly parents develop in their children respect for the earthly mammon, and impress upon them by example and their views of life, the idea that wealth and social position is the great aim of life.

Self-Conscious Bondage.—When any one has become conscious that he is in the state of bondage, the internal conflicts begin. He would free himself from the state, with which his conscience reproaches him. But where sin fully carries out its course of development, he is more and more fettered by passion, which after each gratification again desires a new one, and is never satisfied. Ever anew purposes are formed, and ever anew their execution fails in the vain struggle. By each defeat the power of sin grows stronger, whether the man is ruled by a sensual passion, or carried away by avarice, pride, anger, or ambition. As the hope of overcoming the power of sin more and more fails, the purposes of amendment become weaker, and at last, when every hope is extinct, the man allows himself to be carried along the stream of destruction.

Now, it is not indeed the case in all individuals, that the state of bondage leads to this extremity, to this abyss. But one thing is common to all who are in this state. That levity which belongs to the state of security has been changed in them all to a secret dejection. And this secret dejection does not proceed, as many think, from the state of the body, though this may contribute to it, but from indwelling sin.

The more that sin and corruption grow, and the man be-

comes fully conscious of it, the more does dejection grow also, and change at last into *despair*, which is a state of entire hopelessness. The deepest despair is that in which a man gives up hope, not merely for this or that which he called his own, but for *himself* as a moral being. Yet there is here one sustaining and saving power, namely, faith in God. Despair may and should become the transition to salvation, if the man only desponds and despairs of himself and his own power, but does not give up his God.

Meanwhile there is still, apart from conversion and faith, another way by which the man may attempt to escape from the oppressive state of bondage, and try to free himself from the reproaches of the law and the conscience. This way is self-deception.

Self-Deception.—Through *self deception* man may imagine that he can avoid the dangers of despair as well as the pains of conversion. Sin may begin to philosophize, and seek to form for itself a morality of sin. The sinful will may take the understanding into its service, and may seek to make sin appear in a new and different light, putting it in the place of duty and of conscience. Many men spend their whole life in trying to bring about agreements between sin and conscience, whereby the sting of conscience is more and more blunted.

Scepticism —The fundamental philosophical beginning to the morality of sin is *scepticism*. By scepticism we here mean the doubt by which a man seeks to escape from the truth, because he would gain a security against conscience and against the fulfilment of duty. He finds a solace in

the thought that some men question whether there is a supernatural world, and that others deny that there is a moral order of the world,—he is consoled to find that some think that it is by no means sure that the soul is immortal, or that there is a living, personal God. And he who wants to deceive himself by this mode of thought, will find abundant help in our days, for much of modern literature is tainted with scepticism and infidelity.

After the individual, which we have here in view, has ranged about for a time on the "dry heath" of scepticism, his scepticism at last passes over into a body of definite dogmas which deny the moral order of the world. The invention and adoption of erroneous doctrines in the interest of sin the Holy Scripture designates as deception, as an error, a wandering that is founded in the will of man, which deliberately puts phantasms in the place of truth. The Apostle warns against this self-deception when he says to people who denied a moral order of the world: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6: 7). Of this the Apostle John speaks when he says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1: 8). Nay, Paul says that God, in punishment for the sins of men, "sends them a working of error, that they should believe a lie" (2 Thess. 2: 11). The apostle calls this conviction which men have, "believing a lie," and the farther they remove themselves from the truth of God's word, the stronger their security grows from day to day. Their eyes become dull for the supernatural,

and their ears deaf for the voices of the spirit. The world is alone real to them, and they most decidedly deny that there is any other beyond it. The word of the Lord in Matt. 6: 23 is applicable to them: "If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!"

Indifference to Religion.—Where indifference has become prevalent in an age, or has become widespread, scepticism has always preceded it. The gospel history puts before our eyes a type of indifferentism in Pilate, with his question, "What is truth?" (John 18: 38). We have another type in the rich man mentioned in the Gospel of Luke (16: 19), who has taken no notice of "Moses and the prophets," but regards them as antiquated. The testimony of the Scripture for the supernatural world, for the future judgment, and a coming reckoning, he regards as something for which "sufficient proof is lacking," and is transcended by all that was then called enlightenment and education, progress of culture, and the modern view of the world. Standing on such a basis, he lived then,—and in this he has become a type of countless numbers in our age,—every day splendidly and in happiness, till he died and was buried.

A third type is given us in the discourses of the Lord on the Last Days, when it shall be as in the days of Noah (Matt. 24: 37–39; Luke 17: 26–30). The form of sinfulness here manifestly emphasized by the Lord is indifferentism, indifference to higher and holy things, combined

with devotion to objects of earthly culture and enjoyment. "Conformed to this world" (Rom. 12: 2), they live on in full security, till suddenly judgment breaks in upon them. Even so in our own times great multitudes live in the self-deception that they need not regard the testimony of Christ and the Apostles, and that they are sufficiently guaranteed by the splendid progress of culture and civilization, against God and the world of spirit, and the nearer and nearer approaching judgment.

Hypocrisy.—The deeper a man enters into the morality of sin, the more does he grow into the kingdom of falsehood. A new and wider step in this kingdom is *hypocrisy*, wherein a man is entangled not only in self-deception and its illusions, but also deliberately lies and masks himself to others, in order to deceive them. The hypocrite uses the good and holy as mere masks, in order under this disguise to accomplish his objects. Hypocrisy may be found in all the relations of life,—in the intercourse of love between man and woman; in the intercourse between man and man, when friendship is feigned; in the political sphere; in art and science, when a pure unselfish love to the higher idea is pretended, while yet the applause of the multitude is alone pursued; in the religious sphere, when the mask of the saint is taken to attain worldly advantages, or the satisfaction of the lusts, or in order "to be seen of men" (Matt. 6: 5, 16).

Hypocrisy leads down into the depths of wickedness; it forms a chief element of the demoniac state. There is no completely bad character that is not likewise a hypo-

crite, apart from what in the kingdom of evil he may otherwise represent. Hypocrisy hides in its bosom a deep cowardice, which is characteristic of the essence of evil. Evil does not dare to be *itself*, to confess itself to itself, but must walk in the stolen clothes of goodness, and hereby pays an involuntary acknowledgment to goodness. On the other hand, there lurks in hypocrisy a monstrous pride, a most outrageous audacity, and it finally completely hardens the character.

Hardness of Heart.—Obduracy, which may already partially take place in the preceding stages, is the state in which receptivity for the good is extinguished, in which one, void of all moral feeling (Eph. 4: 19), is dead to every higher and nobler care, and so in a moral sense is dead, having become like a corpse. Yet this is only the passive side of hardness of heart. The active side is the egoistic self-assertion, which is brought to its highest point when, with entire insensibility for the good, for all that is higher, egoism seeks only its own advantage and aims to make evil dominant, and to destroy good and the kingdom of the good. The utmost development and the last form of egoism is *devilish*. For the devil would, in the lie of pride, make himself God; but can only do this by raging in his hatred against the one true God, in order to destroy his kingdom and dominion.

Experience abundantly shows us the presence of the devilish principle among men, shows us such manifestations of wickedness, which unmistakably testify of a connection with the demoniac kingdom. And the Apostle gives us

clear hints that the opposition between good and evil has not yet ripened, but that the time shall come when "the man of sin will be revealed, he that opposeth and exalteth himself against all that is called God or that is worshipped, so that he sitteth in the temple of God, setting himself forth as God" (2 Thess. 2: 3, 4).

Hatred of Good.—But hatred and enmity against good is at bottom *hatred of the Good One*. For, like love, hatred ever applies itself to persons. Hatred of God is combined, however, with hatred of men, especially of those who believe on God and would serve him, and who have declared war with unbelief.

Hatred of Christ.—Above all, we must direct attention to the *hatred of Christ*, that is, to that form of enmity to God which is directed against the central point of the revelation of God's love, and which we therefore may call the central enmity to God. Christ, the Son of God, who came into the world with this testimony, "He that hath seen me hath seen the Father" (John 14: 9), stands as the living witness of the holiness and love of God, of the God-consciousness, of the reality of sin and grace. The great fact of the appearance of Christ is the practical proof of the being and government of the living God among us men, and speaks more loudly and powerfully than all reasonings. If one, then, would get rid of God, one must first of all get rid of Christ. He is the one with whom the worldly mind especially takes offence.

The hatred of Christ has, however, this peculiarity, that it does not necessarily presuppose a general enmity to God

and a vicious life, but that it may also be developed from a certain standpoint of human virtue and righteousness. Saul hated Christ, and persecuted the Christians, and yet with all this was still leading a righteous life according to the law. Hatred of Christ is always developed from the offence that is taken at the appearance of Christ. But that offence springs from man's natural heart, and does not by any means merely occur in such as are "sinners before others," but also in such as would obtain repose of soul by their own virtue and righteousness. And herein consists the danger of the offence, that by it in itself, a man may by a few steps fall into regions of evil closely connected with the demoniac kingdom; nay, may fall into a sin which, if consistently carried through, must at last end as *the* sin for which there is no forgiveness. In this sense it may be said to be dangerous for a man to come into contact with Christ,—if he does not accept him, but rejects him. For when we once come into contact with Christ, he is set "for our fall" or "for our rising up" (Luke 2: 34), and only the one question avails, whether one will accept the forgiveness of sins which all need, or whether he will despise it, and thereby place himself in a relation of direct enmity to God, and contract a guilt that is the heavier the more it is developed into conscious hatred, and which leads to scorn and mockery of divine grace. Sooner or later a turning-point must occur in every man's life, when he is placed face to face with Christ, when he must make his choice.

The human heart in its natural, unconverted state, takes

offense at the appearance of Christ; at the testimony which he bears of himself, and that which his disciples bear to him; at the requirements that he makes of men with reference to their conversion, faith, and holiness. And although the understanding is offended at the gospel, yet it is essentially the *will* to which it is offensive. It is human pride that feels itself humbled by the appearance and entire revelation of Christ, and will not have this humiliation. The longer the pride of man resists the testimony of the gracious gospel, the more does the offense, that the natural man has taken, pass over into hatred One becomes more and more conscious of this, that if he is the truth, then there is an end of all *our* wisdom, and we are walking in ways from which we must turn. We *will* not have it so; we will not have this Man to reign over us. All arts are sought to invalidate Christ's own testimony and that of his disciples, to tear the crown of divinity from his head, to deny his sinlessness. In this respect it is interesting in our days to hear from the mouths of the enemies of Christ the assurance that Christianity has long since ceased to be a power in history and in life, that it has long passed away, and that there is no longer any one who really and uprightly believes in Christ. But the very anger and passionate heat, the suppressed bitterness with which these assurances are again and again brought forward, clearly betrays that He who forms the object of their hatred is no dead one, but a living one, and that their hatred of Christ is inseparably connected with *fear of Christ*, the secret fear of the risen, truly living Christ, present in the midst of us.

Sin against the Holy Spirit.—Where hatred of Christ is developed to its utmost point, it becomes the sin against the Holy Spirit. The Pharisees had been witnesses of one of the miracles of the Lord, and in their hatred they accuse the Holy One, whom God had sent into the world, of standing in league with the devil. Then Christ spoke the solemn, weighty words: "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come" (Matt. 12: 31, 32).

We are not to understand this utterance of the Lord as if the sin against the Holy Spirit were something in its *essence* entirely different from the sin against Christ. The sin against the Holy Spirit is always sin against Christ also; but the difference consists in this, that there is a hatred, an enmity against Christ, which is more or less without the right knowledge of Christ, an enmity which has such an element of ignorance that Christ's words may be applied, "Father, forgive them; for they know not what they do" (Luke 23: 34), and they are not conscious in what degree, and how frightfully they sin. Such hatred of Christ, and the mockery or blasphemy springing from it, our Saviour evidently has in view, when he says, "Whosoever shall speak a word against the Son of man, it shall be forgiven him,"—of course on condition of repentance and faith, of true conversion. Where, however, the Spirit has so

glorified Christ that his truth and righteousness have been made manifest to the heart of man, who yet, internally resisting, still continues to mock and blaspheme,—this is the sin against the Holy Spirit.

This sin can only be committed by men who have come into such a relation to Christ, as to be internally touched by the operations of the Spirit, who have been impressed with the truth and holiness of Christ, who have obtained a knowledge of Christ, but who have wantonly opposed the truth, and rejected the grace so freely offered to them. It is committed by those who have entered into a relation of discipleship to Christ, which, however, is not yet sufficiently confirmed to exclude the possibility of falling away. Such men the author of the Epistle to the Hebrews has in view in 6: 4–6; 10: 26.

One cannot then imagine the sin against the Holy Spirit without a falling away from Christ, whether the man was already an actual disciple, or had simply entered upon a preparatory stage of awakening and enlightenment. But every fall from Christ is not a sin against the Holy Spirit. Because any one accuses himself of having committed this sin, it by no means follows that he has committed it. It often recurs in the history of temptations, that men accuse themselves of this sin, while the sincere pain, the dread of sin, the eager longing for God's forgiving grace, which they express, testify that they have not committed it. This sin is not committed by a man, in levity and self-forgetfulness, or by any one, from weakness, denying his Lord. It consists rather in an internal perversion in the

attitude of the heart to God and the truth, an inner defiance, a conscious yielding to the spirit of lies, not merely a partial, but so central a yielding as to involve a permanent enmity to God, and with this a permanent insusceptibility for the forgiveness of sins. So long as truth and uprightness are still in a man's heart, so long as he not only trembles before the holy and almighty God whom he has offended, but also feels in the depth of his heart a longing for God's mercy and his sin-forgiving love, he has not committed the sin against the Holy Spirit (Ps. 139: 23, 24).[1]

[1] *Harless:* There are passages of New Testament Scripture, such as Heb. 6: 4–6; 10: 26; Matt. 12: 31, 32; Mark 3: 28, 29; Luke 12; 10; 1 John 5: 16, which speak of a specific offence, for which forgiveness dare not be expected. The passages in the Epistle to the Hebrews speak in a most definite way of a fall and apostasy possible only in the case of Christians, and is assumed in the Epistle itself as conceivable, or as having actually taken place. It is undoubtedly certain that the writer of the Epistle conceives to himself this fall as the falling back of such as have fully experienced the power of the gospel. One must first *have* inwardly trodden under foot the Son of God, counted the blood of the new covenant an unholy thing, and done despite to the Spirit of grace, before he arrives at this—the crucifying of Christ afresh for himself, and making him an object of mockery for others. That the apostasy has actually taken place is indicated by this, and this alone, that for myself I crucify Christ afresh, and for such, and such alone, remains the whole fearfulness of the warning against irrecoverable loss of grace. The fearful judgment of unpardonable apostasy takes place only in the case of those who have come to know the power of the gospel in its whole extent by their experience. But we must not overlook the fact that the sin against the

SECTION III.

IMPUTATION AND GUILT.

Sin brings Guilt.—By sin man becomes guilty; for his sin is imputed to him, that is, is brought back to himself as the free cause thereof. It lies in the conception of guilt, that sin has proceeded from the man's own will, and that the man who by his sin has made a breach in God's holy world-order, has thereby become liable to punishment. And though this punishment only takes place in a distant future, or in the other world, yet it hovers from the first like a threatening sword over the head of the guilty, of which even the hardened sinner has a dim presentiment.

On the whole, however, there is far more consciousness of sin in men, than consciousness of guilt, because men do not distinguish between sin and guilt. Many think that the only important thing is to turn one's back on sin, and leave it behind one, to look back upon it as a past affair,

Holy Ghost can be committed by such as do not yet stand in fellowship with Christ, as well as by disciples of Christ. But even by the former not in such a way that they in a certain measure, as it were ignorantly, fall into this sin; but only in such a way that they like the Pharisees (Matt. 12: 24; Mark 3: 22), against better knowledge, blaspheme as satanic what belongs to God in Christ, or, as would be possible in the case of disciples of Christ, in such a way that they against the knowledge of Christ wrought in them by the Holy Ghost, fall into denial and blasphemy of the Lord. With the former it is obduracy, and indeed obduracy rising up to the pitch of blasphemy against a preparatory knowledge; with the others obduracy, and indeed obduracy rising up to the pitch of blasphemy against a full knowledge, wrought by God's Holy Spirit, of what Christ is.

without thinking further of the guilt, the unsettled debt. This, however, is a great error. It is by no means sufficient for a man to reform, even if he could; a satisfaction must be rendered for the fault and crime of the past. Men are much disposed to forgive themselves this guilt, but God alone can forgive it, and He forgives it only on the condition that he himself has established in the gospel.

What is imputed to a man is not merely the single sinful action, but the whole moral state in which he is. For it is by his own will that each one makes himself what he becomes. It is a not unusual error, that only intended, self-conscious sin is regarded as guilt. The circumstance that a sin is committed in ignorance may indeed mitigate the judgment upon it. But if ignorance ought to set me free from all imputation, the obligation of the law for me must depend merely on my accidental and changing knowledge of the law. But the law is the law of my being, whether I know of it in particular cases or not, and each of my volitions is subjected to its judgment. Through ignorance and unconsciousness a thing may indeed appear as innocent, but if unconscious sin comes to light, it is not only recognized as sin, but also imputed. And in the ignorance itself, when viewed in connection with the character, there is also guiltiness, a neglect, a not hearing of the voice of conscience. It is Jesuitical to define sin as a *voluntary, conscious* transgression of God's law, and to maintain that the less consciousness of sin a man has, the less imputation of guilt.

That ignorance does not do away responsibility, is seen

in the prayer of the Lord for his enemies: "Father, forgive them; for they know not what they do" (Luke 23: 34); that is, know not in what degree and how frightfully they sin. Ignorance is here indeed regarded as an extenuation; but if it could do away the guilt, it would surely be superfluous to pray for forgiveness. Christ again also expressly says that he who sins in ignorance shall be punished, although in a smaller degree than he who consciously sins (Luke 12: 47, 48), and he everywhere recognizes various degrees of responsibility (Matt. 11: 22, 24, the men of Tyre and Sidon, of Sodom; Luke 11: 32, the men of Nineveh). Only we must ever bear in mind that degrees of responsibility by no means exclude, but rather presuppose that sins of ignorance are also imputed. Paul says of himself that he persecuted the Church of Christ "ignorantly in unbelief" (1 Tim. 1: 13); nevertheless he accuses himself as the chief, the greatest of sinners (1 Tim. 1: 15).

Punishment.—Where there is unforgiven sin and guilt, the punitive justice of God must also be revealed. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness" (Rom. 1: 18). In the idea of divine holiness is included the idea that God is a *jealous God* (Ex. 34: 14; Deut. 6: 15), and the divine zeal is the energy of the divine holiness. This divine *jealousy* manifests itself as *divine wrath*, for the wrath of God is the most intense energy of the holy will of God, the zeal of his wounded love. As wrath is a manifestation of di-

vine holiness, the occasion of its outburst does not lie in a capricious divine humor or natural malignity, but wholly in the person of the sinner. If man denies and rejects the testimony of the holy God which was given to him, justice must be executed upon him in his resistance to God's will, and punishment is the reaction of the righteousness and holiness of God against sin, the retribution that comes upon the sinner's head, which gives him to reap the fruit of his doings (Gal. 6 : 7). It is among the most fearful of the revelations of God's righteousness, when sin itself becomes the punishment of sin; when God gives men over to their sins (Rom. 1 : 26, 28), blinds their eyes and hardens their hearts, lest they should see with their eyes and perceive with their heart (John 12 : 14), that the measure of their iniquity may become full, and thereupon judgment come upon them the more terribly.

For the infliction of punishment it is necessary that the man come to recognize it as a *deserved* punishment, that is, that he acknowledge his sin, and likewise reckon it to himself as guilt. Sooner or later this acknowledgment of sin and guilt will come for every man, be it in this life, at the hour of death, or at the day of judgment. When such a moment occurs, the man stands face to face with God, and sees himself as he really is.

CHAPTER IV.

CONVERSION AND THE NEW LIFE BEGUN.

SECTION I.

REGENERATION.[1]

Regeneration in its Stricter Sense.—How man attains to the possession of the blessing of salvation in such a way that his life may effectively become faith, love, and hope, is the question which we have here to answer. The Scriptures certify that God begins the work of faith in us, and this divine work in us which is the beginning of a new life is called a birth from God, and in distinction from the first birth of the flesh regeneration. And since nothing which we can regard as specifically a movement of a Christian life can exist previous to this regeneration, all exposition of Christian life, as laid down by ethics, must begin with *regeneration.*

With respect to the idea of this birth, we must keep steadfastly in view that it is referred solely to God. It is a being begotten of God (John 1: 13; 1 John 2: 29; 4: 7; 5: 1, 18); more clearly defined as a being born of the Spirit (John 3: 8). The Word is named as the means

[1] Compare *Harless*, § 21, pp. 181–188.

("having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth," 1 Pet. 1: 23; "Of his own will he brought us forth by the word of truth," James 1: 18), and baptism in like manner ("Except a man be born of water and the Spirit," John 3: 5; "through the washing of regeneration and renewing of the Holy Ghost," Tit. 3: 5). The "anew" (compare the "second time" of Nicodemus, John 3: 4) points out the position of this birth in relation to the first birth into the natural life, as beginning over again from the commencement, a second birth. The first, as the birth of the flesh, forms the contrast to the birth of the Spirit (John 3: 6). The new birth from God is a creative act; and its immediate result affects the spiritual life of the whole man, inasmuch as he is thereby made partaker of a new vital energy, a new principle of life, which is able to guide the ethical tendency of his nature in conformity with the will of God, because it is from God. For this reason the regenerate one is called a new creature, a new man (2 Cor. 5: 17; Gal. 6: 15; "the new man, which is after God, created in righteousness," Eph. 4: 24; "the new man, which is being renewed unto knowledge after the image of him that created him," Col. 3: 10; "for we (believers) are his workmanship, created in Christ Jesus for good works," Eph. 2: 10).

Moreover, this new birth, so far as it concerns only the life produced in man, or the *new man*, resembles the natural birth also in this, that, just as man passes from the new-born child to the perfect man, so it has its stages of

development. But this new principle of life is, in all its stages, incontestably present, wholly and indivisibly, as by the operation of the Holy Spirit not the half, but the whole Christ lives, works, and operates in him who is regenerate. There will be no difficulty in personally adopting this doctrine of regeneration in a manner not only intelligible, but in harmony with experience and Scripture, if we sufficiently separate the first creative act from its after results, and do not wrongly divide what is created from him who is constantly creating, the operation from him who is constantly operating, the birth from him who is constantly begetting. It is called, indeed, an accomplished act—a birth—like everything which has its beginning in time. That, however, which in this case has taken its beginning, is not merely a newly-originated spiritual life in men, but a spiritual communion of the living and everlasting God with us, which we can not destroy, unless by virtue of offences on account of which God is resolved to cause it to cease.

Regeneration is consequently the beginning of that communion of God with us, by which he in Christ illumines us by the Holy Spirit with the light of life (2 Tim. 1 : 10), and creates in us a new thing which was not before in us. But the idea of regeneration is not exhausted in that of a finished operation internally wrought on us and on the complex state of our natural condition. Rather is it the beginning within us of an essential relation between us and the regenerating God. For this very thing belongs to the nature of regeneration, that it does not all at once and mechanically transform the whole man, but that it transplants

us into a perfect communion on the part of God with us, who comes to meet us with the fulness of his grace, in order that we may obtain the power for a gradual transformation. To what extent this transforming power belongs to the *nature* of regeneration can be clearly seen if we discriminate between the idea of regeneration and that of its after-results, and view it in its strictest and narrowest sense as an act and work of God in us, by virtue of which he bestows on our inner man, with the indwelling of his Holy Spirit, that which is to become the power of life and the beginning of *our* life in God, by which we are once for all rescued from death and made alive, and indeed in such a manner that that which is bestowed upon us by God's grace in our regeneration as the vital power destined to have dominion over us, is recognized by us at the same time as an entirely new life, notwithstanding that we still feel in us the death of the old man.

Of the act of God in itself and as such, by which, through the operation of the Holy Spirit, he enters into communion with us, and effects in us the groundwork and beginning of a new life, we are never conscious, but only in its *results*, which are at the same time impulses of our own life actuated by the Holy Ghost. The divine operation in itself by which we are regenerated, at whatever period of our existence it may be conceived as taking place, is and remains to our spiritual apprehension an unapproachable and hidden mystery, and is effected as unconsciously to ourselves as our procreation and birth in the natural life. Thus also in the domain of the spiritual life procreation and

birth have already taken place, when our consciousness of the same first arises.

What we wish to make clear is the fact, that the rise of a new life in the individual is in its origin purely an act of God, which the Holy Ghost accomplishes in our spirit, though not in our consciousness, in order that it may present itself to that consciousness as an act accomplished by God, and that it may be accepted by us with conscious will. We become new creatures not by any act of our own, but by God's act. Just as we have the natural life complete by means of our birth, and do not first make it so by our consciousness of it, so also we have by that birth from God our new life complete, which is a living and working of God within us, and do not first make it so by the fact of our becoming conscious of it.

Another question arises. Are we to say that regeneration comes by faith, or that we are regenerated *to* faith? It is better to say that we are regenerated *to* faith. For faith is as certainly already a fruit of this life born of God, as it is our own act by the working of the Holy Ghost. He, who has become a partaker of the Holy Ghost, has already that life from God, and does not first receive it through faith. It is the creative energy of God *in us*, which produces faith. For faith itself is only the effect and product of this life and operation of God within, which regenerates us. First must a regeneration on the part of God have taken place in us, before we are able to believe, and in order to our being able to do so, and this may be called the fundamental regeneration, the new birth in its

strict sense, by virtue of which God begins a new thing in us, and not we in him. And this new thing is *the gracious presence of God the Holy Ghost in us.* Before this we can conceive of nothing which can be called a life from God; and after it, nothing which does not presuppose this inward change in our relation to God. The entrance of this communion of God the Holy Spirit into our inner man is the hour of our birth into a new life, the regenerating starting-point and groundwork of a life where God works and acts in us; and all regeneration to faith, to love, to hope, and everything which may be called Christian life, where we live in God, is only the further result of that seed of God implanted in us, with whose presence the regeneration from God begins.

Regeneration and Baptism.—Every one who by repentance and faith has found salvation in Christ, realizes that this change, though it has taken place with the deepest and most earnest movement of the will, has not been brought about by his own power. He can only refer this new state as a work of the Lord, and the fact remains the same, whether he regards this operation of God as effected either through the preaching of the Word, or through the reception of the sacrament of baptism. For regeneration is not wrought by the word alone, but by word and sacrament in indissoluble union. The Apostle says, "Ye have been begotten again, not of corruptible seed, but of incorruptible, through the word of God. . . . And this is the word of good tidings which was preached unto you" (1 Pet. 1: 23, 25). And the word that is preached points to bap-

tism: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost" (Acts 2: 38). For by baptism one is not merely externally incorporated into the Church of Christ, but becomes a member of the body of Christ, is incorporated into the *permanent* communion of Christ, as well as into his means and effects of grace, whereby he receives the conditions for a progressive development of personality. In baptism God sets up his covenant of grace with man, and by and through it we are baptized into and in the name of the Father, and of the Son, and of the Holy Spirit, that is, into the communion of the Triune God. We are baptized into the righteousness of Christ, to the forgiveness of sins, into the mystical union with Christ, unto adoption as sons, that we may die with the crucified Christ, and may walk in a new life in the power of the risen one (Rom. 6: 3–6). And as baptism is God's covenant of grace, so it is likewise a "washing of regeneration and renewing of the Holy Ghost" (Tit. 3: 5). The gift of grace of baptism, which is one with the communion of the Lord, includes in it potentially, or as a fruitful, life-potent possibility, the whole fulness of the blessings of this communion. The development of it may indeed be hindered by unbelief and worldliness; and there this gift remains without blessing for the man, nay, it may become a judgment to him.

If Christian Ethics is an exposition of the life which, as produced by God, is realized in Christendom and in a Christian man, it can take no other starting-point than

baptism. Christ affirms that without the new birth no one can *see* the kingdom of God (John 3: 3), and that without baptism he cannot *enter* into the kingdom of God (John 3: 5); and baptism is the means entrusted to the Church by which, among all nations, men are to be made disciples of Christ (Matt. 28: 19). But our next task is, to declare more precisely the way in which by baptism the beginning and implanting of the new life is brought about. That which takes place in baptism, Christ affirms to be something effected by the Spirit, and he that is born of water and the Spirit is one born of the Spirit (John 3: 5, 6, 8). And if in the command of Christ baptism is made to bear an equally prominent relation to the Father, the Son, and the Holy Ghost (Matt. 28: 19), it is so done just for this reason, because the Holy Spirit, who by means of baptism begins his work in man, is both of the Father and of the Son (John 14: 26; 15: 26; 16: 7; Rom. 8: 9 (the Spirit of God); 2 Cor. 3: 17 (the Spirit of the Lord); Phil. 1: 19 (the Spirit of Jesus Christ); Gal. 4: 6 (the Spirit of his Son); and because that which he bestows he takes from what belongs to the Son; but what the Son has, the Father has just as much (John 16: 14, 15). That, however, which begins in a man in and by means of baptism, is the gracious presence and the activity of God the Holy Ghost. And this is never to be softened down into a mere operation of the Spirit taking place on our Spirit. The way, however, in which this presence of the Holy Ghost in us, and that especially in baptism, aims at bringing about our communion with Christ, may be briefly

characterized as a fellowship of death and of life with Christ. We are buried with him through baptism into death, having become united with him by the likeness of his death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life (Rom. 6: 4, 5; Col. 2: 12); and as by the presence of the Holy Ghost we are united to Christ, and Christ who died and rose again for us, lives in and is present with us, therefore we who are baptized have "put on" Christ (Gal. 3: 27), are washed clean from our sins (Acts 22: 16), having our hearts sprinkled from an evil conscience (Heb. 10: 22; 1 Pet. 3: 21), and now for the first time, by the aid of the indwelling Spirit, bear in our hearts the law of God, together with God's sin-forgiving mercy (Heb. 8: 10, 12), and are freed from the body of flesh (Col. 2: 11, 12), since the body is dead indeed because of sin, but the spirit is life because of righteousness (Rom. 8: 10). In such a way is baptism the washing of regeneration and renewing of the Holy Ghost (Tit. 3: 5).

In all that takes place in baptism there is supposed not an acting of ours, but an acting and an internal, real, and effective relation of Christ, by which the Holy Ghost makes us a partaker of Christ by means of his word and sacrament. A convert like Paul requires the same, and receives it at his desire (Acts 22: 16), just as much and in the same way as it is bestowed upon the little children who cannot as yet desire it, but who are brought to the Lord by those who know that Christ desires to be and become to the child also, as to every one who is born of the flesh. That

all flesh stands in need of baptism, and that the promise of Christ concerning his baptism is valid for all flesh, forms the ground on which rests the certainty of that faith in which infants are brought for baptism, and not a command or law enjoining infant baptism.

Regeneration in its Wider Sense.—When, with the apostle, we said above that regeneration takes place by means of the preached Word, but also said that it is baptism by which the foundation to regeneration is laid, this implies that regeneration must be accomplished in a two-fold form, if the new man that is coming to the birth is to be fully brought forth. Even in the natural human life we distinguish between self-conscious and unconscious or pre-conscious life. So we must likewise also distinguish in the life of the new man between the conscious and the unconscious; and between the unconscious life and the sacrament of baptism there is a deep connection. Regeneration in infant baptism embraces the unconscious life, and the relation, lying beyond personal experience, of grace to the individual. But in order that the effects arising from within, may become powerful and active, there must also take place from without, namely, by the preaching of the word, an influence on the self-conscious life, whereby the hindrances that here occur may be overcome and set aside, and the man be brought to make grace his own. Regeneration in baptism alone, without a personal new birth, is only embryonic; and what is called personal regeneration by the preached word, without baptism, lacks the right support for the personal life, the rich background filled

by grace, the supporting foundation; wherefore adults who have not received infant baptism, after they have been awakened by the preaching of the word, must be directed to baptism, in order to be really and fully born again.

SECTION II.

CONVERSION.

Appropriation of the Spirit of Regeneration.—It is the will of God, that what he bestows upon us by the working of the regenerating Spirit, should be appropriated by the conscious individual, and should be voluntarily embraced by him. So much the more so for this reason, that the working of the regenerating Spirit has for its object to subdue the selfish will, and to awake in us a life in which we no longer wish to live unto ourselves. And in this working of God's Holy Spirit within our hearts we may distinguish between our anguish of conscience, and our yearning after peace with God, which inclines us to lay hold of that which God in Christ is for us and has done for us. This two-fold passive experience wrought in us by God we may call, both in its beginning and in its permanent existence, man's *conversion*.

The Nature and Permanence of Conversion.—Where conversion itself has taken place, there a passive sorrow, wrought by the Holy Spirit, through the Word, by means of our conscience, has led to a change of mind and a mental revolution, in which we no longer trust in ourselves,

but turn to God who stills and lays to rest the sorrow of the soul and the anguish of conscience. The Scripture word *metanoia*, "change of mind," serves equally to denote the turning away from what is opposed to God (Acts 8: 22; "repentance from dead works," (Heb. 6: 1; Rev. 2: 21), as the turning to God (Acts 20: 21). But just because the word embraces both relations, it serves to indicate at one time the one aspect, at another time the other (Matt. 11: 21: "repent ye and turn again," Acts 3: 19; 26: 20; 2 Cor. 12: 21; Acts 20: 21). In both these points of view, the word *metanoia*, "change of mind," indicates that this process is to be regarded as having its seat in the conscious, individual, and personal spirit-life. An ethical result is reached only in the form of a definite, individual and personal tendency of mind. This is meant, when it is said that he who has become a partaker of the Holy Spirit has the mind of Christ (1 Cor. 2: 16), or when it is said that we need a renewal in the spirit of our mind (Eph. 4: 23), that is to say, in our spirit, as it is the impelling and determining power of the conscious tendency of our mind. And we may draw this distinction between regeneration and conversion, that regeneration as a divine act is accomplished in the spirit of man, a new life principle being implanted,—while in conversion, that which takes place is accomplished in the mind or disposition of man, as a conscious, individual, and personal tendency of the will. This is not an idle and merely theoretical distinction, but of the greatest practical importance. For there are not a few who, in the domain of the spirit, never in their life pass be-

yond what we may call temporary sorrow, who never experience that "godly sorrow which worketh repentance unto salvation" (2 Cor. 7: 10), for they never reach conversion.

"God willeth that all men should be saved, and come to the knowledge of the truth" (1 Tim. 2: 4), and in his Gospel "he commandeth men that they should all everywhere repent" (Acts 17: 30, 31). This requirement to turn is addressed to all, and we by no means except from this number those who have been received into the bosom of the Church by infant baptism. For not to speak of this, that many of them have fallen from their baptismal covenant, and must be called back to it again, there will occur in the life of all of them a period in which the life of this world gains such an influence, such a power over them, that there is need of an awakening and conversion.

The Knowledge of the Law and the Gospel.—If a man is to be converted, he must, by the leadings of God's grace (both outward and inner leadings), be *awakened* to a living knowledge of the law of God, must above all come to the knowledge of the first and great commandment, that he may thereby be brought to know his sin and guilt, to know that his root-evil lies in the position he occupies *to God*. But it is equally needful that he be awakened to get a clear view of the gospel, if he is not to despair about his sin. Both are wrought by the *word of God*, ordinarily through Christian preaching, which is the means ordained by God to this end, and whose chief mark is this, that it does not consist in enticing words of man's wisdom, but in

demonstration of the Spirit and of power (1 Cor. 2: 4) For the work of the Holy Spirit in our hearts consists in this, that he testifies to the truth of the two-fold word, and quickens it in us,—the two-fold word which, as the word of one and the same God, condemns us in the *law*, and in the *Gospel* rescues us from this condemnation, in such a manner that we become recipients of grace only in the proportion in which we judge ourselves rightly. When the word of God, as law and Gospel, makes the right impression on a human soul, a two-fold effect will also be produced, namely, repentance and faith.

If the truth is in us, and it is only so by the Spirit of truth, then the first thing is, that we acknowledge and confess our sin (1 John 1: 8, 10). Therefore, when by the operation of the Holy Ghost his word is to be made alive in us, it must be that word which reveals to us our sin—accuses, judges, and condemns our sin. This, however, is the work of the law, "for through the law cometh the knowledge of sin" (Rom. 3: 20). And because the law is appointed by God's will as our tutor to bring us unto Christ (Gal. 3: 23, 24), no operation of the Holy Ghost upon us is conceivable without its bringing to our inner experience, as a preparatory aim, this crushing power of the law. It is brought to our experience not in a general anguish of conscience, but in the definite consciousness of sinfulness and guilt before God.

Repentance and Faith.[1]—Genuine repentance consists in this, that a man suffering from the stings of conscience,

[1] Compare *Harless*, § 24, pp. 206–223.

suffers himself to be rebuked and condemned by the law, and acknowledges the justice of this rebuke and condemnation with his whole heart. It is a deep internal pain, a contrition and sorrow, not for this or that single sin simply, but it is a deep grief for his whole sinful and guilty state, for *separation from God.* This willingness to bow down before God characterizes the true repentance of the converted man; but this willingness springs not exactly from the *law,* which by the working of the Holy Ghost has been made alive in the heart, but from the contemporaneous inward confirmation of the *gospel,* that in heaven there is more joy over one sinner that repenteth than over ninety and nine righteous persons, which need no repentance (Luke 15: 7). The course of conversion resembles that of the prodigal son to his father. "I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son,"—this is the confession (Luke 15: 18). But then the prodigal son arises and goes to his father. The way to the Father, however, is pointed out only by the Holy Ghost by means of the Gospel of Christ. The cutting sword of the law would neither point out nor open up this way. On the contrary, the end of that way, which he goes who knows nothing but the stings of conscience, is shown to us in the repentance of Judas (Matt. 27: 3-5.)

In repentance I recognize the justice of the judgment I have merited, and willingly allow myself to be judged by the law, because in the very midst of this judgment I at the same time, but through other means (the gospel), experience consolation. This, however, is the consolation of

which the Holy Ghost makes me certain,—namely, that for Christ's sake, in whom judgment is swallowed up in grace, God makes over to me forgiveness of sins in his word of promise. If I receive this grace, which serves only to confirm God's judgment impending over me and all flesh; that is to say, if I cheerfully consent to this, that God accepts me a sinner, not on account of my repentance, but for Christ's sake,—then has my conversion fully taken place. Such willing acceptance comes to pass, however, only in faith. For in repentance, in so far as it only feels the anguish of the conscience and the brokenness of the heart, there is accomplished in me only the operation of God the Holy Spirit as confirming the truth of the law. In faith, however, which makes the alarmed soul willing to kiss the rod, to submit to judgment, and nevertheless to comfort itself with grace, the agency of the Holy Spirit, as confirming the truth of the gospel, reaches its consummation. Both these effects must be indissolubly united in one, if salvation is really to be the result. For if I surrender my own will to the *whole* will of God, as expressed in the law and the gospel, I can make this surrender only in faith and repentance. Hence we can name nothing else but faith and repentance as the essential marks of that conversion, in which the law and gospel coincide in *one* saving result.

A sinner who has nothing but repentance, stands only under God's wrath, and in the consciousness of the same. When he is delivered from this, it is by the grace of God in Christ alone, which is appropriated for one's self not in repentance, but in faith. Since, however, it is not faith

but repentance alone which shatters the security of the sinner, faith is not inwardly attained without repentance. And because repentance does not attain to assurance of the forgiveness of sins, the sinner has his life not from repentance, but from faith alone. Since, however, faith has nothing in and about man to hold up before God, on account of which God should be gracious to the sinner, and absolve him from sin and guilt,—has nothing but Christ alone, the Propitiator and Intercessor,—therefore we know that we find favor and are justified before God *in* penitent faith, not however, *for the sake of* our penitent faith.

When repentance and faith are born in the soul, a man may gain back, in a certain sense, all the time he has squandered in the world. For hereby he is brought to a standpoint above time and the world, on which he gains new possibilities and powers; nay, in one day far more happens than otherwise in a long course of years.

The question here arises whether conversion as consisting in repentance and faith has a lasting character, or whether we may regard repentance and faith as a something which might here below ever be done away with, so that one might perhaps reach beyond the one by means of the other, or might reach, as it were, some higher point beyond both, by means of some other third thing. We answer, the relation in which the Spirit of regeneration stands to the believer here on earth is a permanent one; but not in such a sense, that God extirpates the old man, in order by one act of creation to put a complete new man in his place,—but God desires, by the

gracious presence and operation of the Holy Spirit, to bestow upon the believer the real possibility of overcoming the death of the old man, and, in spite of sin which still cleaves to him, of appropriating the grace of forgiveness of sins, and the free gift of righteousness before God. And just because this relation to God is a permanent one, at no stage of the Christian life is any other form of appropriation of this saving relation of the believer to God conceivable, than that in which at his conversion the believer for the first time enters upon.

With the exception of that perfect grace which is in Christ and for Christ's sake, everything which belongs to our life, even in the very highest degree of development on earth, is in the state of imperfection. We never cease in the light of truth to be an object of dissatisfaction to ourselves; nay, the brighter this light becomes in us, so much the more clearly do we see the depths of that darkness which is still within us. A passing beyond repentance would be possible only to him who leads himself astray, and by a denial of his sin make God a liar. He, therefore, who, when converted, desires to remain in the state of grace, in which grace God daily merely for Christ's sake alone accounts us righteous, can do so only by continual repentance and constant faith.

Hindrances to Conversion.—The reason why so many men will not be converted and become true followers of Christ, lies partly in the depravity of the human heart, and partly in pride. For the heart is deceitful above all things, and desperately wicked, and the preaching of Christ cruci-

fied is "unto the Jews a stumblingblock, and unto the Gentiles foolishness" (1 Cor. 1 : 23). It is especially the pride of the human heart that takes offence at the gospel (1 Cor. 1 : 18-25). The reason of man is not willing to accept the revelation of God's will as given unto us, but would seek salvation and righteousness in some other way.

Sin has gained such power over man, that he shrinks back from the death in which he has to die to his old self, in which he has to break with the worldly views in which he has been living, and with his old habits,—and so he constantly *defers* his conversion. This sloth and procrastination of heart causes the many *half* conversions, where a man stops on the way, without reaching the goal, and also leads to conversion being deferred to the death-bed, where at times it *may* indeed take place, but where it is by no means always given to have at command the outward and inward conditions for it.

But the deepest hindrance to conversion is the *lack of uprightness* towards himself, which lack is innate in the human heart. It is found in the defiant and proud heart, that will not see itself as it is, but constantly conjures up an image of its own goodness and greatness, which is not based on truth, and never will descend to a thorough humility. And where this inclination to seek out pretexts for not accepting Christ, and taking him at his word, gains the upper hand, it leads not only to the rejection of the gospel, but may also lead to a certain *seeming conversion.* The beginning of such a seeming conversion is seen in men who have indeed a feeling of the necessity of conversion,

but who are forever seeking for the truth, without ever finding it, because they have not the earnest will to find it. A type of these souls we find described in 2 Tim. 3: 6, 7, where the apostle speaks of those "laden with sins, led away by divers lusts, ever learning, and never able to come to the knowledge of the truth."

If we consider the weakness of our heart, and how great the dangers and hindrances that must be overcome in order that real conversion may take place, the despondent heart may well ask, "Who then can be saved?" (Matt. 19: 25.) And to this we have no other answer than Christ's, "With men this is impossible; but with God all things are possible."

SECTION III.

THE GOSPEL AND FAITH.[1]

The Essence and Import of the Gospel.—"The law was given by Moses; grace and truth came by Jesus Christ" (John 1: 17;) "for if the inheritance is of the law, it is no more of promise" (Gal. 3: 18.) The law is that which lays down what man is to do; the gospel reveals whence man is to obtain it; for it is quite a different thing to know what we ought to possess, and to know whence we may procure it. There is one branch of the art of medicine to say where the disease lies, and another to say what course we are to take to get quit of it. So it is here also. The law

[1] Compare *Harless*, § 17, 18, pp. 133–163.

discovers our disease, and the gospel supplies the remedy for healing.

We need not here discuss that *act* of God in Christ, in which the reconciliation and redemption of the world from the divine wrath was accomplished, for this belongs more especially to the sphere of Dogmatics We here have to consider the *word* in which this act is offered to us for our acceptance. And there is nothing that presents itself more plainly than the fact that the Christian finds himself pointed away from his own thoughts to thoughts of God, which are comprised in words which claim for themselves eternal duration and force, and whose abiding appropriation and keeping is made the condition of an abiding communion with Christ. He who speaks this word, and at the same time asserts such things of this his own word is Christ himself, and he characterizes his word as the word of his heavenly Father (John 14: 24; 17: 6, 8.) As the final historical revelation of God taking place in time, in comparison with which no other has any value, even though an angel should come from heaven to preach another gospel (Gal. 1: 7, 8,) this word is exempted from that passing away which is the lot both of heaven and earth and never passes away (Matt. 24: 35; Mark 13: 31; 1 Pet. 1: 25.) In this "word of the gospel" (Acts 15: 7) is the mystery of salvation, which was hidden from former generations (Rom. 16: 25; Eph. 3: 5, 9; Col. 1: 26,) and which is the fulfilling of the promises made in the Old Testament (Jer. 31: 31,) and the disclosure of that which is hidden in the revelation of the Old Testament (2 Cor. 3: 15, 16; Luke 24: 27.) And

this word is offered to us not merely in order that we may by it rightly understand the work and history of Christ, which in themselves might be misunderstood or misinterpreted, but in order that with the first disciples of Christ we might hold it fast, that we might be *pure for the word's sake* which Christ has spoken to us (John 15 : 3.) As the incarnate Word is the salvation of the whole human race, Christ will be so to the individual only in his word, which he brings and offers for our acceptance. Without his word, Christ is not our salvation ; he is so only in, with, and through his word.

As the condition of true discipleship, Christ names the abiding in his word (John 8 : 31 ; 15 : 7.) He who does not receive the words which have proceeded from Christ, has already his judge in the Word of the Father, which Christ proclaims ; and this word will also judge him at the last day (John 12 : 48.)

The ethical position which we have to take in regard to Christ, depends most essentially on the offer of salvation *through the word*, and has its decisive test in that which is called the doctrine, or the Word of God and of Christ, and in the way in which we act toward the teaching of this word. For John says that "he who abideth in the teaching, the same hath both the Father and the Son" (2 John 9.) Where are we to find this teaching? On this point Christ himself refers us to the appointed bearers and messengers of his word. So completely by Christ's prayer (John 17 : 20) and command (Matt. 28 : 20) are the Word of Christ and that of his disciples combined together in one,

that a distinction is impossible, and thus surely also the word of the disciple has always for its basis and presupposition the Word of Christ himself. He, therefore, who will take his stand on Christ's will, must take his stand without distinction on the Word of Christ and the doctrine of his messengers; he stands under the curse who seeks any other gospel (Gal. 1 : 8, 9.) But for the ethical determination of our own conduct, one mode of judging alone is of value in order to ascertain whether this Gospel be really God's Word. This mode of judging is traced out for us in the word of Christ: "If any man willeth *to do* his will, he shall know of the teaching, whether it be of God, or whether I speak from myself (John 7 : 17;) and that will of God of which Christ speaks, is just that which was preached by Christ himself, and delivered to his Apostles, to be afterwards preached by them. Wherein the doing of this will consists, is hereafter to be described.

The specific form of the whole gospel is *promise*, which God for his own sake, dependent on nothing but the will of his grace, gives in the word, and causes to be preached. The last period of the world is the *reign of grace* (Rom. 5 : 21.) Hence in Scripture *grace* and *promise* form an indissoluble unity (Rom. 4 : 16.) For to this end is Christ the mediator of the New Covenant and Testament, that we may receive the *promise* of the eternal inheritance (Heb. 9 : 15.) That these precious and exceeding great promises are given to us (2 Pet. 1 : 4; 2 Cor. 7 : 1,)—this fact establishes the position of a Christian man; and if he calls himself a son and heir, he is to know no other title for

this except that of the promise alone, purely of grace (Gal. 4: 28; 3: 29; Rom. 4: 16.)

But not only does this characterize the word of the gospel, that it is promise, but that through Christ it is the power of working salvation. In this sense the words of Christ are spirit and life (John 6: 63.) By virtue of the connection of this word with the effectual working of the Lord who is the Word, it is called a living and active word (Heb. 4: 12;) it is the imperishable seed of which we Christians are born (1 Pet. 1: 23; James 1: 18,) the power of God unto salvation to every one that believeth (Rom. 1: 16; 1 Cor. 1: 18.)

This is the word which is to be preached to all nations (Matt. 28: 19; Mark 13: 10; Luke 24: 47.) For the grace of God hath appeared, bringing salvation to all men (Tit. 2: 17,) for God our Saviour willeth that all men should be saved, and come to the knowledge of the truth (1 Tim. 2: 4.)

Justifying Faith.—To the question of the Jews, "What must we do, that we may work the works of God?" Jesus answers, "This is the work of God, that ye believe on him whom he hath sent" (John 6: 28, 29,)—that is, God will so have it, that this shall be called his work and true service, that we should believe on Christ. Jesus speaks of a work that we are to perform, namely, to believe. But in John 6: 44, 65 he teaches us whence this faith comes. For faith is a divine work which God requires of us, but which he himself also must bestow on us; for of ourselves we cannot believe. God requires of us that we accept the

grace of God in Christ offered to us, and he only truly receives this grace, when at the same time he holds fast the fact that he has to thank the grace of God alone that he has received it. We believe through grace (Acts 18: 27,) by grace are we saved through faith; and that not of ourselves, it is the gift of God (Eph. 2: 8.) Christ himself says: "No man can come to me, except the Father which sent me draw him;" "no man can come unto me, except it be given unto him of the Father" (John 6: 44, 65,) and in John 15: 5, he says: "Apart from me ye can do nothing." When it is said that faith comes of hearing, and hearing by the Word of Christ (Rom. 10: 17,) it is meant that the preaching of the divine word is the divine means by which faith comes as a divine operation. For faith is numbered among the gifts of the Spirit of God (1 Cor. 12: 9,) and nothing is more important for us than to distinguish the human faith, or human opinion that we have faith, from that faith which is divine, and which is wrought in us by God.

While the objective ground of our justification before God (the death and resurrection of Jesus Christ) has its origin in grace, and nothing but grace, there also is named in Scripture, as the subjective ground or the subjective means of our justification, faith, and nothing but faith, for which the promise of the righteousness which avails before God exists, and by which that promise is laid hold of. There is an absolutely necessary mutual relation between faith, grace, and promise. "For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure" (Rom. 4: 16.) When, in any one point of this triad,

anything is put out of place, the whole falls to the ground. To be found in Christ, means not to have a self-righteousness springing out of the law, but that which comes from faith in Christ, the righteousness which comes from God on the ground of faith (Phil. 3 : 9.) The rock on which Israel split, and on which all false Christianity also splits, is the establishing of a righteousness of their own (Rom. 10 : 3, 4.)

The *design* of faith in Jesus is to be justified by means of this faith in Jesus, and not by works of the law (Gal. 2 : 16.) This is that righteousness of faith (Rom. 4 : 11, 13 ; 9 : 30 ; 10 : 6 ; Phil. 3 : 9 ; Heb. 11 : 7,) in which faith, which in itself is not righteousness, is counted, reckoned for righteousness (Rom. 4 : 5,) in order that man should be justified by grace alone (Tit. 3 : 7,) and all that is called work of the law should remain excluded from justification (Rom. 3 : 28.)

There is an inseparable connection between repentance and faith, between a turning of the heart from sin and a turning *unto* God and *unto* holiness (Acts 3 : 19 ; 26 : 20 ; Mark 1 : 15 ; Acts 20 : 21 ; 2 Cor. 7 : 10). The preaching of the law alarms the conscience and prepares the soul for faith in the Son, and true faith is not arrived at without the most definite moral self-knowledge, "for through the law cometh the knowledge of sin" (Rom. 3 : 20.) Moreover faith is not opposed to knowledge, for faith is inconceivable without knowing and perceiving (2 Tim. 1 : 12 ; John 6 : 69 ; 10 : 38.) For it bears in itself the knowledge of Christ Jesus (Phil. 3 : 8 ; 2 Pet. 3 : 18,) in whom are hid all the treasures of wisdom and knowledge

(Col. 2 : 3); and the end of all growth of believers is unity of the faith *and* the knowledge of the Son of God (Eph. 4 : 13.) Nay, so inseparable are faith and knowledge, that where the position of the Christian is the theme, and where we might expect the mention of faith, the same is designated by a *knowledge* of grace and truth (Col. 1 : 6. 1 Tim. 2 : 4; 2 Tim. 2; 25.) But all this is a knowledge which makes us to be filled with the fruit of righteousness which comes through Jesus Christ (Phil. 1 : 9–11,) not knowledge for the sake of knowledge. And this knowledge we have in the Word, and from the Word.

Under all circumstances, it remains correct that faith is the assurance of things hoped for, and an evidence of things not seen (Heb. 11 : 1.) And what is most important for us is that we should hold fast the things hoped for, and the things not seen, in order that our faith may never lean upon what is present and visible, but may ground itself on the *promise* alone, which lifts us above the present and makes us confident of the future. In Rom. 5 : 10, 11,[1] Paul refers to the great acts of salvation of God in Christ, and *their value for us.* Here we see the true nature of justifying faith. To believe or hold as true all the facts as here stated, *i. e.* the so-called historical faith, is not justifying faith. But justifying faith is to believe that not for

[1] "For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation."

the sake of my faith, but for the sake of the death of the Son of God, even the Lord Jesus Christ, God in Christ is gracious to me, and forgives my sins,—and that for a certainty God has given up his only-begotten Son *for me*, and has so loved me that I, for my Saviour's sake, shall not be lost, but have everlasting life. And in order that we may have clear ideas of what Scripture teaches concerning justifying faith, we must distinguish between five things: 1. the efficient cause, *the free grace of God;* 2. the meritorious cause, *the merits of Christ's suffering and death;* 3. the means which God uses to bestow justification, *the ministry of reconciliation* (2 Cor. 5 : 18, 19); 4. the means by which justification is received, *faith;* 5. the gifts actually bestowed in the act of appropriating Christ by faith, (*a*) *remission of sins*, Rom. 3 : 25; 4 : 7, 8; Eph. 4 : 32; (*b*) *the imputation of Christ's righteousness*, Rom. 3 : 21, 22, 25; 5 : 8, 9; 1 Cor. 1 : 30; Phil. 3 : 9.

Our only comfort is in the grace which God has given us in Christ; in him alone do we have the ground and foundation of our justification before God. This comfort the believer needs not only at the beginning of a new life, but also for the continuance and perfection thereof, in order that the conscience may remain free equally from the thunderbolt of judgment, as from dead works (Heb. 9 : 14), and from the pollution of self-righteousness. There is at stake peace and joy of conscience, which no one can restore, no one preserve, no one place in safety against assault, and keep accessible under all circumstances, except God alone, who holds out to us in his word of grace, forgiveness of sins and justification, for Christ's sake.

PART II.—LIFE IN FOLLOWING CHRIST.

CHAPTER I.

CHRISTIAN LOVE.

SECTION I.

THE STATE OF GRACE.

Life in a State of Grace.—In opposition to the life under the law and sin, the life of the regenerate is a life in the state of grace, which, however, does not mean that the life of the regenerate is perfect and sinless, and is already in the kingdom of glory, but that the power of sin is broken, the guilt taken away, and that now there has been brought about a true relation to God. For the regenerate man has the centre of his life no more in himself, nor in the world, but in the crucified and risen Christ. On the ground of his baptism and regeneration, and justified by faith, he now lives his life in *following Christ*, a life after the example and word of Christ, and likewise in the power of Christ, while he stands under the continued influence of the work of grace proceeding from Christ. As living in a state of grace, we seek to have the same mind, which was also in Christ Jesus (Phil. 2: 5), and to "cleanse ourselves from

all defilement of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7 : 1).

Marks of being in a State of Grace.—In answer to the question, What are the marks by which it may be known that a man is in the state of Grace? we must be careful not to set forth these marks in such a way as would apply only to the more perfect stages, but not to the more imperfect.

(1.) As the chief condition for a man being in the state of grace, we may mention, first, that the life must be firmly grounded on the foundation of baptism. But in order to stand in grace, it is not only requisite to be baptized, but also that we stand in *personal* relation to the grace that has been bestowed on us in baptism.

(2.) Presupposing baptism, we know of no other marks but *repentance* and *faith*. Repentance, as repenting of sin and sorrow for sin, is not exclusively an act which took place once at our conversion. For although conversion may be regarded as a single event in a definite portion of man's life, the matter is by no means so that we are done with conversion once for all. We need a continued conversion, daily sorrow and repentance, with even new renunciation of the kingdom of darkness, and the spirit of darkness, till the day of our death. But inseparable from this is the faith that has not only *once* appropriated the comfort of the gospel, but daily appropriates it anew. This constant renewal in faith is, however, only possible in that we earnestly strive and oppose all that would disturb the life of faith in us, that is, only by a sincere will and resolve after righteousness of life and holiness.

SECTION II.

SANCTIFICATION.

Progressive Sanctification.—Life in following Christ we can only imagine as a life in progressive sanctification. As a continued purification from sins, and as the continued development and forming of the new life which has been and is given to us, and by which all natural gifts and powers are gradually brought under the dominion of Christ, our sanctification is at once a work of grace that gives the man a divine progress and growth, and a work of the laboring and striving personal freedom of the will. It is developed through a connected series of Christian *virtues*, through a variety of *stages*, and finally through a change of spiritual *states* and moods.

The Activity of the Converted Man in his Sanctification.[1] —The free gift of righteousness before God is bestowed on us for the purpose of a resurrection to a new life (Rom. 5 : 21). For if Christ is in us, the body is dead because of sin ; but the spirit is life because of righteousness (Rom 8 : 10). That we should live through him, was the object of Christ's mission (1 John 4 : 9). And this life has just this form, that henceforth we no longer live unto ourselves, but unto him who for our sakes died and rose again (2 Cor. 5 : 15). If we live by the Spirit, we must also walk by the Spirit (Gal. 5 : 25). The regenerating fellowship of God the Holy Ghost has for its object our entrance into communion with the holy God, by virtue of which we are called in the sanctification of the Spirit to self-sanctifica-

[1] Compare *Harless*, § 25.

tion (1 Pet. 1 : 15, 16). If, by the truth which has laid hold of our *spirit*, our *souls* have really become pure in obedience to the truth (1 Pet. 1 : 22), in that case only does the exhortation rightly find a place, to transform ourselves by the renewing of our *mind*, in order to prove what is the good, and acceptable, and perfect will of God (Rom. 12 : 2).

Persistence in sin, and the seeking of God's grace in repentance and faith, mutually exclude each other. How shall we who were baptized into Christ and who died to sin any longer live therein? (Rom. 6 : 2, 3). If we desire to know whether the grace given us in baptism is working in us, we must examine whether we are in the faith (2 Cor. 13 : 5 ; 1 Cor. 16 : 13). He who is converted to God and justified by faith, on the ground of having received such grace, strives after that righteousness which consists in a conformity with the nature and will of God and with the mind of Christ (1 John 3 : 7 ; 1 Pet. 4 : 2).

Since God has entered into a relation of gracious fellowship with the sinner, which is new to the latter, and which did not proceed from himself, his *self-sanctification* is not a manifestation or presentation of a holiness dwelling in his own nature, but a self-renovation, in which the believer sets to work in himself the renovating power of that relation of grace into which God in Christ has entered with him by the Holy Ghost. In *regeneration* the powerful working of the Holy Spirit is bestowed upon us as a gift, and the new life is implanted in us, in *sanctification* we are to allow this new life to develop in us, and to show ourselves as powerful over

ourselves. If we put off the old man and put on the new, which latter is nothing else but that putting on of Christ as it takes place in baptism (Gal. 3 : 27), we become clothed with the strength of Christ, which makes us free from our old nature. The new man *has been* created in righteousness and holiness of truth (Eph. 4 : 24), in Christ Jesus for good works (Eph. 2 : 10) ; *is being* renewed unto knowledge after the image of him that created him (Col. 3 : 10), and indeed day by day in the inward man (2 Cor. 4 : 16) ; and cleanses himself from all defilement of flesh and spirit (2 Cor. 7 : 1), purifying himself, even as He is pure (1 John 3 : 3).

This we do when we sanctify in our hearts, by faith, Christ as Lord (1 Pet. 3 : 15), and make him the centre of all our thoughts, desires, and actions, and keep a right state of heart toward him, premitting no pleasure or earthly affection to lead us astray, forsaking everything which might disturb the peace and joy of a good conscience in him. Above all we must be on our guard against our own deceitful and ungodly lusts (Eph. 4 : 22 ; 2 Tim. 4 : 3 ; Jude 18 ; 1 John 2 : 16, 17). What we wish to avert when we struggle against these lusts, is the condemnation of our own hearts and the loss of boldness (cheerfulness) before God (1 John 3 : 21). This, however, is fundamentally nothing else than the desire to prevent Christ from becoming in our hearts a Judge to condemn us, and from taking away the peace and the joy which is the peculiar work of the Holy Spirit (1 Thess. 1 : 6 ; Gal. 5 : 22 ; Rom. 14 : 17).

No self-renovation is indeed conceivable without the efforts of the new man, but the new man does not subsist by himself, but, like the branch on the vine, cannot subsist without Christ (John 15 : 5). The great question therefore is, how can the believer maintain himself in Christ's fellowship, and establish himself more deeply and firmly therein; for apart from Christ he can do nothing. If we, regenerated and sanctified by the word (John 17 : 17), desire to sanctify ourselves, then must this word be sanctified and revolved over and over in our hearts. If the apostle exhorts us to mutual strengthening ("Let the word of Christ dwell in you richly in all wisdom," Col. 3 : 16), in like manner, no other way, no other means, and no other exhortation, avails for our self-renewal. But the aim of our knowledge is not so much intellectual apprehension of Christ, as that we may become like him, transformed into his image (2 Cor. 3 : 18). And this is a work which, here below, is constantly to be carried on, but is never completed; it is the fruit, but not the ground of our justification in God's sight,—the practical demonstration of our regeneration and conversion.

Sanctification and the Christian Virtues.—So long as progress in sanctification is possible, the virtue of the new man is only an approximation to the truly perfect. The very essence of Christian virtue is the new life implanted in the regenerated will of the believer, that new fundamental direction of the regenerated human will, its union and relation to the life in Christ. Viewed in this its essence, virtue is but one,—an abiding and living in and by Christ.

But the one virtue is to be realized in a multiplicity of virtues.

Among the Christian virtues, *love* is the chief. But we cannot name love without also naming *freedom*, for these two are inseparable, and in the depth of the Christian mental life are one, although in the development of life they appear as two. A love without freedom, a surrender which is not a free self-determining unforced surrender, has no moral worth. We may therefore say that there are two *chief* virtues, love and freedom, of which love, rooted in belief in grace, is the *fundamental* virtue; for love is the fulfilling of the law (Rom. 13: 10), and liberty is the handmaid of love.

We, therefore, will consider the Christian virtues under the two-fold aspect, love and liberty.

SECTION III.

EVANGELICAL LOVE.[1]

Distinction between Faith, Love, and Hope.—Though this threefold working of the gospel is undoubtedly an organic, and in itself united whole, yet in their inner origin and existence the one is conditioned by the other, has distinct relations, manifests itself in distinct forms and functions, and has distinct reflex influences on its own disposition and its own natural conduct, whether internal or external. Since I do not arrive at faith through love and

[1] Compare *Harless*, § 19.

hope, but by faith arrive at love and hope, believing, therefore, is also something different from loving, and loving something differing from hoping, and hoping something different both from believing and loving. I arrive at faith when, by the working of conscience, the law, and the gospel, I have lost faith in myself; at love only then, when I have first won faith in God's love in Christ; and at hope only in this way, that by faith I have become certain of an inheritance which here below is worth the continual aspiration of my love, and is by divine appointment to become its object. The relations also, as well as the forms and functions, in which faith, love, and hope are exercised and have their actual existence, are distinct. Faith hangs on the word of promise, love on that God who gives, hope on the promised inheritance. Faith receives and has, love gives, hope waits. Faith makes the heart firm, love makes it soft, hope expands it. Faith holds fast to what it has received, love gives up what it has received, hope triumphs over what is wanting. Faith capacitates us for dominion over this world, love for ministering to this world, hope for renunciation of this world. Faith is the confidence in what one hopes for; love the proof of this—that one has faith; hope the taking possession, before we have reached the goal, of that which we have learned by faith to love and yearn after. Faith is what it ceases to be in sight; hope is what is ceases to be in full possession; love is that which it never ceases to be, for God is love.

The Nature of Love.—Just as love and faith are inseparable, so certain is it that we must first come to faith before

we come to true love. For my love does not cause me to believe; but my faith causes me to love. For if my faith is the right faith, and in truth fixes itself only on the word of the love of God in Christ to me (1 John 4: 10), then must it produce of itself the love which, according to God's gracious will, forms an indissoluble unity with faith (Eph. 6: 23; 1 Tim. 1: 14; 2 Tim. 1: 13).

We may define Christian love as love to God in Christ. But love to God in Christ embraces as well surrender to God's kingdom outside of us, as surrender to his kingdom in us, embraces love to our *neighbors* as well as true *self-love*. In 1 Cor. 13: 1–13 Paul not only praises love, but also describes its characteristics. And although the question is not so much of love to God as of love to our neighbor, the criteria of true love remain the same in their relation to God as in that towards our neighbor (1 John 4: 20). And this is the very peculiarity of love, born from faith in God, whether it is love to God or love to our neighbor, that it can never do enough, and always feels itself a debtor. For this reason we cannot speak of our love in comparison with God's love in Christ, in any other way than as a debt which cannot be discharged. And it has only this meaning for us, that as it is the fruit, so is it the manifestation and proof of our faith.

Love is the Fulfilment of the Law.—As Christ characterizes the love of God and our neighbor as the highest command, and the sum of the law (Matt. 22: 37–40), so also does Paul call the love which flows from the love of God to us (Rom. 5: 5), and which is poured into our heart by the

Spirit of God, the fulfiling of the law (Rom. 13: 10). And herein is it the fulfiling of the *law* of love, that this fulfiling takes place in the *free impulse* of the *love* which is born of the Holy Ghost. This holds good just as much of the love to God as of the love to one's neighbor. And when the Scripture calls love a fulfiling of the law, it is so called in the sense that hereby is expressed what love effects without its needing the law. For if one has love, no law is necessary; if he has it not, no law is sufficient.

Method of Presenting this Subject.—After the example of the love of Christ which on the one hand, in the internal relation to the Father, is the appropriating and sacrificing love, and on the other hand, in relation to the world, the active and suffering love,—we describe the love of believers partly as the appropriating, contemplative, and mystical love, and partly as the practical love that enters into relation to the world, and as Christian self-love.

SECTION IV.

APPROPRIATING LOVE.

The Christianity of Appropriation and Worship higher than that of Works.—The Christianity of *appropriation* is better and higher than that of works, as certainly as God's grace and truth in Christ stands infinitely higher than all the works that we can perform to the glory of God. Mary, who sat at the feet of Jesus to hear his word, chose the good part more than Martha (Luke 10: 42). In an or-

ganized form, the appropriation of the grace of God in Christ, through the means of the word and sacraments, is exhibited in the celebration of public worship. And experience teaches that those who neglect edification and elevation, through the means appointed by the Lord, degenerate spiritually, both religiously and morally; they sink deeper and deeper into worldliness, so that at last they become covered with worldliness like a crust, that makes them insusceptible for what is above the world. A Christian will, therefore, to promote his inner life, regularly take part in the *public worship in the assembled congregation.* But beyond and beside this, a Christian also must have his special worship in the closet, must get quiet hours for meditation and prayer,—for word and prayer are means of grace that are to be used even outside the assembly of the Church.

SECTION V.

CONTEMPLATIVE LOVE.[1]

Pious Contemplation.—The Christian has access to the fountain of a higher spiritual vitality than that which is open to other men, a vitality which is not of an external kind, either physical or psychical, but is inward and spiritual (Col. 1 : 11). For the Christian is fervent in spirit (Rom. 12 : 11), and has an earnest zeal which in his inward life shows itself specially in the desire to be occupied with God and divine things. This desire is carried into

[1] Compare also *Dorner*, § 51, 52.

effect in the two forms of contemplation and prayer, which mutually quicken each other, and are characteristic of the pious life, both individual and social.

The Necessity of Contemplation.—The necessity of contemplation is borne witness to in various ways by Scripture and its injunctions (John 5: 39; 1 Cor. 10: 11; Acts 17: 11: 2 Tim. 3: 14, 15; 2 Pet. 1: 19). In contemplation, the spirit, collecting itself from amid the distracting things of life, breaks loose from the flood of daily thoughts, cares, and occupations, and brings all things into the light of the divine, and views them in a religious aspect. In it we include also meditation, investigation, and reflection, and through contemplation we are consciously raised from time to time above external things, and regard them in some measure as God does. Contemplation arises from a believing mental life, and is inseparable from pious mental affections, from feelings of admiration, reverence, and thankfulness, from joy, care, and pain, from sadness and longing, from trust and confidence.

The Essential Nature of Contemplation.—That the essential nature of contemplation is knowledge under the character of edification, is shown by the fact that when contemplation fulfils its aim, it naturally passes over into prayer. For although contemplation is religious cognition or knowledge, it is not wholly or even chiefly taken up with the extension of knowledge. For Christian contemplation, having edification as its aim, seeks, above all things, to give life to the knowledge that is already possessed, and to maintain the living steadfastness of the spirit in the truth. At

the same time new views of truth are continually opening up of themselves. The perfection of contemplation depends partly on its *inwardness* and depth, an unweariedly renewed recurrence to the same starting-point and centre, and partly on its *compass*.

With regard to the inwardness of contemplation, great examples meet us in the Mystics. How unweariedly, with what freshness, can a Tauler (1290–1361) move in the same circle of some great thoughts that have risen in him! Yet it is, above all, the word of Scripture itself that we must meditate upon. Of all words, none require diligent repetition in such measure as the words of eternal life, and there is also no other that can in like measure bear it.

The Object of Contemplation.—The object of contemplation is God and his deeds in creation and the government of the universe. Its most important field is *history*, especially the sacred history that is recorded in the Bible. But not only history, *nature* too is an object of religious contemplation for the Christian. It is true that nature is perishable (Rom. 8: 20, 21); but still it is a sphere where God reveals himself (Ps. 19, 29, 33, 104, 148; Rom. 1: 20), and intercourse with it refreshes both soul and senses, and is therefore of great importance for the work of virtue in which the Christian is engaged. Our Saviour's parables evince his holy love of nature, and show at the same time how he recognizes the inner harmony that subsists between the first creation and the second. The *third* main object of contemplation is *oneself*, and all contemplation must, in the last resort, have reference to self-knowledge (1 Cor. 11: 28).

As regards the compass of contemplation, this grows in completeness and fulness the more it understands and is able to embrace the truths of revelation, as also of the applications thereof to life, and to the manifold phenomena of the world. Yet in this a danger threatens, of which warning must be given. Precisely in our time, which beyond others suffers from the desire of the phenomenal, there is a widespread tendency, as well in a religious as in a worldly direction, to enlarge the compass of contemplation at the expense of inwardness. But it must never be forgotten that for our edification, our spiritual progress, we need at bottom only some few but great truths, which we must live into again and again. It is well known that the simple and uneducated who read nothing but the Bible, nevertheless gain from it a treasure of Christian wisdom for the conduct of life. The great problem is to sink deeper into spiritual truth, and not simply to draw the greatest possible multiplicity into the sphere of our contemplation, greater than one is able to control. Even the elder Oetinger (1702–82) complains that there are many whose contemplation loses itself in a too great multitude and multiplicity of objects, and he lays down the rule, that he who loves wisdom must first and foremost pray God for wisdom to know what knowledge is the most necessary and fruitful (1.) for himself, his special relations and his peculiar nature; and (2.) for the period of time in which he was born. And this rule we can appropriate for ourselves.

The kind and manner of Christian Contemplation in Self-Inspection.—On the subjective side, stillness and collected-

ness are requisite, in order that the objective means—the word and sacraments of God, and the contemplation of nature and history,—may take effect. Christ by his example permits and recommends us not to be always in society, but to seek solitude from time to time, either in the stillness of nature or in the closet (Matt. 6: 6; Luke 6: 12; John 6: 15). It is no good sign for a man's conscience or for his spirituality, when he shuns solitude, whether it be that he is afraid of his own thoughts, or because he finds self-contemplation to be a weariness and a duty which he has not strength to discharge. Self-examination and self-inspection may also be steadily maintained by the use of diaries,—but here there are also dangers to be avoided. Slackness of conscience and self-love are ever ready to make self-inspection an occasion for self-display, of comparing ourselves with others (Luke 18: 11, 12), of self-complacency, and of taking a poisonous pleasure in self. Speaking generally, self-inspection must not degenerate into a magnifying of our own small importance. Nor does it afford any real help to the Christian merely to gaze unweariedly at his sins and infirmities, instead of comprehending all this multiplicity in one piercing, humbling glance, and going with it to the true physician. Forward to the goal, upward to Christ—this must be the cry of him who is earnest about his soul.

The Reading of Scripture by the Individual.—To read the Word of God for edification is quite the opposite of the way it is read by those who bring to it only the doubts, objections, and difficulties that have been diffused by an

unbelieving criticism—a criticism that judges books, the contents of which it does not understand, because it lacks the requisite organ. For only he that seeks honestly and simply can find truth in the Bible; and, in the strictest sense of the word, only the regenerate can read it to his edification, because he brings with him faith in Christ as his Saviour, in whom he has found the righteousness of faith; because he brings with him his own experience of sin and grace, and, seeking wisdom in the Scripture, seeks the wisdom that is after godliness (Tit. 1 : 1).

The development of contemplative virtue rests on the same two elements on which all sanctification rests, the combative and the educative. It becomes, therefore, the problem of a Christian to purify his thinking by means of the Word of God from the erroneous ideas of the natural man about divine things. For by nature we desire another God and another Redeemer than him who has actually appeared to us. Moreover, by nature we all think as did Nicodemus (John 3 : 4, 9), and take offence at the wonders of revelation, and would interpret and explain them away after our own understanding. But what is needed is to become familiar with the Redeemer, as he is actually revealed to us, to familiarize ourselves with the thought that after "in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe (1 Cor. 1 : 21, 28). And if we allow the word to bear its testimony, God's word, through its power of truth bearing wit-

ness to itself in our conscience, will constantly gain the victory over the wisdom of man.

The Importance of Teaching the Whole of Scripture.—The Word of God contains the history of the founding of the kingdom of God, as well as prophetic glances into the future of that kingdom. It begins with the book of Beginnings in the first book of Moses, and closes with the book of the Last Things, the revelation of John, with the last struggles between God's kingdom and the hostile world-powers, the last conclusion of peace on earth, the new heavens and the new earth. Edifying contemplation must direct its glance to the beginning and the end, in order rightly to understand the middle. The revelation of God in Christ constitutes the centre of Scripture and of Christian contemplation, and the believing reading of the Holy Scripture must view the word and the facts of Holy Scripture not only in their past meaning, but also in their permanent meaning and application. But as the individual only stands in relation to Christ, so far as he likewise is also a *member* of Christ's kingdom, the way of contemplation leads from self-contemplation to the contemplation of the kingdom of God in the course of the ages. However urgently Christ summons to self-examination and self-knowledge, he yet constantly leads the disciples into the contemplation of God's kingdom *in its relation to the race.*

From a one-sided ascetic standpoint it even has been maintained that a Christian has *no time* to engage in other contemplations about divine things than those immediately concerning himself and his own salvation, so that he must

only seek in the Scripture and consider what belongs to the order of salvation, what relates to conversion, justification, and sanctification. But he who so speaks and thinks must overlook entire and large leading passages in God's word, and in the Lord's own discourses. Such a one will have no time to tarry by those of the Lord's parables which give a concentrated picture of the world's history and of the history of God's kingdom, or have time to hear the Lord's prophetic discourses of the destruction of Jerusalem and the Last Day, his discourses of the signs of the times and of his Second Coming, of the different behaviour of the peoples of the earth to God's kingdom, of the rejection of Israel and his restoration in the last times, of the full number of the Gentiles and their ingathering, not to speak of having no time to tarry by those great visions which are spread out before our view, in the Revelation of John, or the corresponding portions of the apostolic epistles.

But such a view of Christianity is wrong and imperfect. The contents of the whole revealed will of God must be the object of our contemplation. The individual is only a member, a citizen of the whole kingdom, and can therefore also only become perfected with the whole kingdom of God on earth. Precisely in our days the state of the world and world-events in a high degree summon us to bestow the greatest attention on the teachings of Scripture about the relation and position of God's kingdom to the world.

But from self-contemplation, as from the contemplation of the world and the kingdom of God, we are ever again led back to him in whom lie hidden all treasures of wisdom

and knowledge (Col. 2 : 3), and "who was made unto us wisdom from God, and righteousness, and sanctification, and redemption" (1 Cor. 1 : 30).

Thankfulness and Admiration.—There are two chief feelings which are combined with contemplative love, and which we should nourish and develop in us amid our consideration of the divine Word,—*thankfulness* and unbounded *admiration*. Whatever way contemplation may take, it is always brought back to what God has *given* us, to the riches of his grace and mercy. And whatever feelings of sadness and sorrow, whatever grief of heart at sin's power may be awakened by contemplation, yet the main evangelical feeling remains, an unbounded thankfulness for God's unfathomable grace and mercy to us (1 John 4 : 19). But most closely connected with this is the unbounded adoring admiration of the perfections of his being, as these are revealed in his wonderful works, not only in the miracle of creation, but especially in the miracle of the new creation (Rom. 11 : 33, 36).

Both the feelings mentioned are closely akin, but in thankfulness the thought of one's own soul, the thought of personal salvation asserts itself, while this momentarily disappears in the feeling of admiration, in self-forgetfulness at the radiance of God's glory. Were we to name an example of contemplation in which both of these elements are present in the most perfect union and mutual penetration, we would especially point to the form of contemplation appearing in the Apostle John. In Paul also we find adoration and thankfulness in most intimate union, only

that contemplation appears with him in another form, namely, united with reflection, the dialectic activity, whereby he affords us a deep insight into sin and grace, as these are revealed in the life of the individual, as well as also in the life of the race. These are the two apostles to whom are to be traced the beginning and roots of all knowledge of all speculation in the Church.

The Relation of Contemplative to Mystical Love.—Contemplative intercourse with God points back to intercourse of the heart with God, and therewith to mystical communion with him, a communion not in mere thoughts, but in life and in personal existence. Essentially this communion is already present in living faith, but the further development of this mystical communion is only accomplished when contemplation and meditation develop into *prayer;* and as it is prayer by which in practical life the blessing is conditioned, the same is also the condition of all blessing in the contemplative life. Where prayer grows dumb, there also will the inner springs of adoring admiration and of pious thankfulness grow dry, and then contemplation will also wither. Contemplation must pass through the school of prayer and experience to gain the right life; while, on the other hand, it must be said that by true contemplation prayer is anew awakened and nourished.

SECTION VI.

MYSTICAL LOVE.

Communion with God.—The Christian life ever anew seeks immediate communion with God, a holy meeting of the soul with God, in order to be strengthened and confirmed in the inner man. This repeated union with the living present God takes place in *prayer* and in the *Sacrament* of the Lord's Supper. In prayer we speak with God, pour out our heart before him, thank and praise him, and the inmost truth of our personality opens and unfolds itself before his face. Prayer, therefore, is love itself in its living expression. One form only of union with God and the Saviour is still more intimate, still higher and deeper than in prayer, namely, the sacramental union in the Lord's Supper, as the holy of holies of our faith, where the Lord Christ himself communicates to us his body and his blood. But this Sacrament itself must be partaken in a prayerful frame.

Fuller Definition of Prayer.[1]—The simplest definition of prayer is that it is the conversation of the soul with God as a present Being; not a monologue, as was the prayer of the Pharisee in the temple, who "prayed with himself" (Luke 18: 11). In numberless passages the New Testament exhorts us to prayer, Matt. 6: 5; 26: 41; Luke 18: 1; John 16: 23; 1 John 3: 19–22; Rom. 8: 26. Christ himself prayed in the form of petition, thanksgiving, and praise, Matt. 11: 25; 14: 23; Luke 6: 12; Matt. 26: 36,

[1] Compare *Dorner*, § 53.

39, 42, 44; John 11: 41; 17: 1–26. Prayer is the specific means of growth in the inner life. Other things may stimulate us to use the power we already have, but prayer increases our stock of spiritual life by drawing down upon us in richer measure the fulness of the Holy Spirit, and thus making our human life divine. Thus it is a means of virtue in quite a special sense, and not merely a manifestation of the life already possessed. But prayer is only in so far a laying hold and appropriation of God, as it is likewise a *sacrifice;* and we can only receive God into us, when we likewise give ourselves to him. He who offers no sacrifice in his prayer, who does not sacrifice his self-will, does not really pray. By such a sacrifice, in which self-will dies, room is gained within for God the Lord, whose place within us is otherwise occupied by the selfish desires, the world, and its lusts.

Hindrances to Prayer.—Doubt of the power of prayer is the first hindrance (James 1: 6). But even when we pray in faith, certain hindrances remain to be overcome; and the more earnestly we pray, the more must we also *strive* in prayer. But further, in learning to pray aright, watchfulness is a great assistance. "Watch and pray"—self-recollection; Matt. 26: 41; 1 Pet. 5: 8; 1 Cor. 16: 13. Watchfulness and sobriety of mind remind us at once of our own weakness and of the power and love of God. The dominion of the life of prayer and the dominion of the lower senses always stand in inverse relation to each other. We must also combat distraction (which is the opposite of internal collectedness), dullness, dryness, and the

spirit which shuts itself up within itself. But when these hindrances are happily overcome, then begins the main struggle,—to sacrifice our own will to God, that God may give us his Holy Spirit.

Cultivation of the Gift of Prayer.—The cultivation of the gift of prayer dare not, any more than the gift of meditative contemplation, be left to accident or mere inclination,—for in that case prayer would far too often be omitted. It must become a problem to every Christian to educate himself for prayer, by subjecting prayer to a rule, a discipline. True, it may be said that the praying spirit must be *given* us; but it may be maintained just as well that the praying spirit must be *sought*. And we can only learn to pray by praying, however awkward our attempts may be. Our Lord himself has given us a model of prayer, and next to this the Psalms of David are a guide and help to prayer, which the Christians of all ages have used, the Holy Spirit teaching them to conceive and understand the prayers of the Old Testament in an evangelical manner. Good Christian hymns also, composed by such as were themselves earnest in prayer, may in this be of great service to us, and give us guidance as well how to pray as also how we should give thanks.

Prayer in the Name of Jesus.—Prayer comes ever nearer to its perfection in proportion as it becomes a prayer in the name of Jesus. In so doing, we put ourselves by faith into Christ, into his place; in such wise that we beseech him to embrace us in his love as our substitute, or to pray for us, and thus be what Scripture calls our mediator or interces-

sor with the Father (Rom. 8 : 26, 34). Very numerous passages of Scripture describe the value of prayer in the name of Jesus, and its acceptation with God (John 14: 13, 14; 15: 16; 16: 23, 24). Prayer in Christ's name is therefore prayer proceeding from our fellowship with Christ and Christ's fellowship with us, so that we enter into his mind and spirit. As regards the contents of prayer, it will be a prayer in the cause of Jesus, the great cause of his kingdom, and for this the Lord's Prayer is and remains the typical prayer. When we pray though our Lord's prayer, the imperfection of our prayer very often lies in this, that we do not tarry enough at the single petitions, do not go deeply enough into the depth of the riches of the single petitions.

Although we thus pray in words that the Lord has taught us, this by no means excludes but rather involves that we also pray with our own words. The prayer delivered to us by the Lord must be individualized in us, corresponding to our special states and relations. But while individualizing prayer is uttered in our own words, there are also states in the Christian life such that our feelings and frames can find no expression in words, as we know not how to pray as we ought. Then the Spirit helps our infirmity, and makes himself known in groanings that cannot be uttered (Rom. 8: 26).

Petition with Intercession.—Christian prayer has two chief forms, according as it is meant to express a *need* or *joy* at the satisfaction of a need. It is *petition* or *thanksgiving*. With Christ petition and thanksgiving were never

separated. In the very act of asking for anything, it was his custom to give thanks.

Petitionary prayer, offered in the name of Jesus, excludes *three errors*.

(1.) There are some who indeed regard faith as necessary to prayer, but only in the general sense of trusting that God will do all things well. They therefore deny that prayer should refer to anything *definite* and *particular*. According to them, *submission* alone is Christian; to apply the divine promise to any particular thing is presumption. But this would make the life of the Christian poor and colourless, and deprive him of much blessing and comfort. The New Testament speaks quite differently. It tells us we should be related to God as children to a father (Matt. 7: 7–11; Rom. 8: 15; Gal. 4: 6). No barriers prevent us from bringing all our concerns before God. One thing only is demanded, that our prayer be offered in the name of Christ, and that our wishes be purified by our fellowship with Christ.

(2.) There are others who conceive of God as *compelled* by prayer to answer their petition. They simply lay stress on the promise of Christ and adhere to the fact that Christ has said, "whatsoever ye shall ask in my name, that will I do" (John 14: 13). But such a spirit is not praying in the name of Christ, nor Christ-like, ("not as I will, but as thou wilt," Matt. 26: 39,) but is irreverent and unchild-like.

(3.) There are still others who are not satisfied with the grace of God (2 Cor. 12: 9;) they are not satisfied with

saving grace, that they are children of God, but desire in prayer the *extraordinary* gifts of God's grace. They do not understand what humility in prayer means,—they forget that our Lord has not only warned us of the pride of the Pharisee, but also against ambition, which often occurs in believing disciples, who desire that God would give them a prominent position before others (Mark 10: 35–40). Our Lord, once for all, has rejected all ambitious prayers, although that ambition may give itself out as a holy ambition. Nor are we to long for signs and wonders, as a fruit of prayer, or for raptures, visions, and revelations in prayer.

Petitionary prayer, if only it be offered in the name of Jesus, may have reference also to bodily wants,—as we see from the Lord's Prayer,—although these must come in their proper place. But a test of the purity of all our petitionary prayers is whether they contain *intercession* for our neighbor, for the Church, and for all men. This shows if the individual be concerned about the whole kingdom of God. Without intercession prayer becomes egoistic, the view and the heart become narrow. When piety lacks expansion, it also lacks intensive force,—and then our prayer is not prayer in the name of Jesus our Head.

Prayer must be joined with Thanksgiving.—The more our heart's prayer both begins and ends with thanksgiving, the more complete it is. Here, too, both the universal and the particular must be made the subject of thanksgiving. The test of the purity of this form of prayer is whether we give thanks for the good that happens to others as well as for that which happens to ourselves. This makes thanks-

giving the Christian's victory over envy, jealousy, and pride. Thanksgiving, moreover, shows the measure of our gratitude, and gratitude of our humility. Where there is ingratitude there is also much pride.

The Form of Prayer.[1]—Is it sufficient that prayer exist inward y, as a longing, and inward emotion or affection? Can it serve any purpose to clothe our prayer in words and give outward expression before God, aloud or in a whisper, when we know that God looks into the heart, and knows all our desires as well as all our wants? (Matt. 6 : 8). The inward emotion must indeed be the first thing, though it be no more than desire to be enabled to pray. But when this emotion does not clothe itself in definite thoughts and words, prayer is still imperfect, not in intensity, but in definiteness,—although it is not always possible in the stress of circumstances to clothe our prayer in thoughts and words (Rom. 8: 26). When prayer remains entirely inward, it is prone to be crossed by a world of prayerless thoughts; but when expressed in words it draws our scattered thoughts more together, and presses our energies into its service. It is also beneficial to set apart our accustomed place of prayer as a holy spot, to surround it as with a sacred circle, and thus to make it a temple in the true sense. Every study should be such a temple, from which we look out to heaven and upon the world.

The Lord's Supper.—As public worship finds its echo in private worship, so again all private worship must lead back to public to common prayer, and to that which forms the

[1] Compare *Dorner*, § 53.

summit of the Christian life, namely, the *Lord's Supper*, —the highest blessing that can be appropriated by us. For all that Christ has done and suffered for us, all that he has been and continually will be for us, all his promises to his Church, are here imparted to us, and concentrated into a single moment. It is surely something unutterably great, that in the Supper, the Lord gives us his body and blood, to confirm the *forgiveness of our sins*. This is the first thing we seek in the Lord's Supper, and without this all the rest would not prove a blessing to us. But between the holy Supper and the resurrection of the body and *eternal life* there exists a deep and close connection. "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day" (John 6: 54). In the Lord's Supper there occurs a secret union between a holy mystery of the Spirit and a holy mystery of nature. For the whole undivided Christ gives himself in the Lord's Supper as nourishment, not merely for the soul, but for the whole new man; and so, too, for the future man of the resurrection. That the Holy Scripture puts the Supper in connection with the Last Things is clear not only from the words of the Apostle, "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death *till he come*" (1 Cor. 11: 26), but also from the words of the Lord himself, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26: 29); for however these words may in detail be expounded, they at any rate make known that the Supper is a pre-representation and

anticipation of that union with the Lord which shall one day take place in the kingdom of bliss; and not only of union with the Lord, but also of the deep communion of love and life, which in that blessed kingdom will bind believers to each other. For by means of the Supper believers are fused into one body, since they all, as the apostle says, "partake of the one bread" (1 Cor. 10: 17). In this Supper, which points back to baptism, we are not only nourished, not only renewed, and that in a most real manner, in communion with the Lord, in the covenant and state of grace, but also in communion with the Christian Church; and not merely with the local church, not merely with our fellow-Christians, husband and wife, parents and children, who are here more inwardly united with each other, but with the whole Christian congregation of the living and the dead; while we, by means of Christ, the true heavenly vine, are mysteriously united with the true congregation of the saints, not only on earth, but also in heaven.

Worthy Partaking of the Lord's Supper.—What is a worthy partaking of the Lord's Supper? (1 Cor. 11: 29). We answer, that partaking is unworthy that occurs with an unbelieving, unholy, and impenitent heart, to which what is holy is indifferent. Worthy is that partaking which is entered upon with a longing to be renewed, and to commune with the Lord; which takes place in *repentance* and *faith*, with which an honest purpose of amendment is united. Therefore a previous self-examination is necessary, in order that the consciousness of sin and guilt, with

the godly sorrow of repentance, may be awakened within us, that we may rightly feel how urgently necessary it is to believe in the grace of God in Christ, and that genuine assurance of faith may awake in the heart. And then, it also belongs to the true partaking of the Supper that we do so not only prayerfully but also thankfully, thanking the Lord for all his wondrous blessings bestowed on us in the kingdom of nature and of grace. And if we require repentance and faith, we would not thereby reject weak and imperfect faith, or else we would be in danger of rejecting also the word of the Lord, "him that cometh to me I will in no wise cast out" (John 6: 37), and "A bruised reed shall he not break, and smoking flax shall he not quench" (Matt. 12: 20). And when we prepare ourselves for the sacrament of reconciliation, in order to make our peace with God, we should then likewise stir up our heart to make our peace with men. There are Christian families in which husband and wife, parents and children, brothers and sisters, mutually beg forgiveness and forgive each other, ere they partake of the Lord's Supper. And if this do not always take place expressly and visibly, yet it must always take place in the mind and in secret.

SECTION VII.

PRACTICAL LOVE.

Is Devotion to the Ideal of God's Kingdom.— As the love of Christ himself was not only contemplative and adoring, but also active and suffering love, the same must also be shown as a copy by his followers. Practical love in following Christ may be more closely defined as a ministering devotion to the ideal of God's kingdom, which is to be realized within the kingdom of humanity. And while a Christian works for that, he likewise himself aims to become a man "perfect in Christ" (1 Cor. 1 : 28). But work for God's kingdom and for that of human life can gain no definite form in the individual Christian otherwise than through personal devotion to a *calling* appointed by God.

To the first disciples there was appointed primarily the *missionary* activity. But within Christendom, work now may and should be done for the kingdom of God in every truly human calling. Every Christian ought to know how to unite his heavenly with his earthly calling, and ought to help in spreading a knowledge of the kingdom of God.

Love to Men.—Enthusiasm and labor for God's kingdom includes philanthropy, both universal and individual, love to the race, as well as to single individuals,—and the individual ought not to be loved as the isolated individual, but as one who is likewise a member of the great social whole, as one who has either already become or is destined to become a citizen of God's kingdom.

Love to My Neighbor.—My neighbor is every man, because God made the human race to spring from one blood, and we are thus all members of the body of humanity. But in a special sense he is my neighbor who is placed nearer me, or who approaches me with a claim of love, or else with a service of love. This is the teaching of the Parable of the Good Samaritan (Luke 10: 30–37). My neighbor is he who needs my help, and precisely *my* help, bodily or spiritual; but my neighbor is also he who benefits me, whether in a bodily or spiritual respect. "My neighbor" is the unfortunate who needs the Samaritan, and the Samaritan that benefits the unfortunate.

True love of man is founded on love to God. If we love God, we must also love what he loves, his image on earth, which God expressly commands us to love. A special kind of relation, however, is formed to the men with whom we are joined in the same faith in the Lord. Here *brotherly love* awakens, in that we not only feel ourselves branches on the great tree of the human race, but also as tendrils of Christ, as members of Christ's spiritual body, of his Church. Here the order holds good, that Christian brotherly love will especially embrace those who are the very nearest to us, the Christians of our Church fellowship; but it is also to extend to the Christians of other confessions, who build with us on the same one Foundation.

The Pattern of Ministering Love.—All love of man that follows the example of Christ is *ministering* love, intent on self-denial and self-sacrifice to promote the welfare of man. Our pattern is shown us in the person of Christ, who in his

ministering service towards men seeks only to perform the will of his Father. But Christ, in his ministering revelation of love, is himself the personal truth and righteousness, and perfectly fulfils the will of God. Therefore all ministering philanthropy that walks in the footsteps of Christ, must show itself in truth and righteousness. A love that leaves out of account the *truth*, or a love that injures *righteousness*, is ever but an impure love, and lawless. And as Christ's love, in its living unity with truth and righteousness, is in its inmost essence God's *pitying grace* that came down to us to seek and to save the lost, and as we ourselves have experienced so great *mercy*, Christian philanthropy must also show itself as mercy, in deep and inward sympathy with all human misery and distress, and reveal itself in works of mercy.

Philanthropy and Love of Truth.—Only on the basis of truth can an enduring union be formed between men, and only on this basis can men have communion with each other, and repose confidence in each other. Only in Christ, and in the light proceeding from him, can we love men in the true sense, and only then does philanthropy receive its deepest religious and moral character, when it is rooted in the truth of Christ. Zeal for the truth of Christ, and for the Gospel of Christ, is thus the first requirement which must be made, if philanthropy is to be exercised in the highest, spiritual relations of human life. And there is no Christian life of which it is not required somehow to bear *witness* to the heavenly truth. In a special sense it is the duty of preachers, pastors, and teachers

of the Church, to be witnesses to the truth, and as ministers of the Word to propagate the testimony of Christ from generation to generation, but in a larger sense every Christian ought, in respect to the universal priesthood belonging to him, to proclaim and show forth the excellencies of him who has called us out of darkness into his marvelous light (1 Pet. 2: 9).

Distinction between the Truth and our subjective Opinions.—When the duty of truthfulness is insisted on, it is customary to add the restriction,—one should speak the truth, according to his best *conviction.* But of what sort is the conviction of the majority of men, especially in reference to the things of God? Genuine conviction and certainty only spring from this, that the truth itself has its *being* in me, and is fused into my personality. Therefore Christ is the *only True One;* for the truth is one with his person (John 14: 6). In our duty to speak the truth the requirement is contained that we should personally *be true,* that the truth have purified us within, that the Spirit that leads us into all truth has made his abode within us. Only when the Spirit of truth bears witness to our spirit, and testifies with it (Rom. 8: 16), can we be said to be *convinced;* therefore we must incessantly purify the foundation of our conviction, and develop in us love to the truth. At the great day we shall not be judged by this, whether we have spoken and acted according to conviction; but our convictions themselves, as well as the ways by which, the mode and manner in which we attained to them, are then to be judged. And who does not have his convictions?

And yet, as a rule, the religious, political, philosophical, and æsthetic conviction of people means nothing more than opinions, to which they at some time give their approval, but which have no root in their personality. When Paul persecuted the Christian Church he certainly acted from conviction, yet it was only a fanatical conviction, which he afterwards himself condemned as sin.

Limits to the duty of Truthfulness.—That limits are set even to the duty of truthfulness is implied in this, that it is becoming to speak the truth not otherwise than with wisdom, and that it may be our duty, according to time and circumstances, to be reserved with the truth (Eccl. 3: 7). No one is bound to say everything to everybody. No teacher or preacher is bound to speak the whole entire truth to his hearers at once; but is required to consider in this the receptivity of the hearers, and must lead them gradually to the knowledge of the truth (John 16: 12; Matt. 7: 6).

Is the so-called Lie of Necessity, Justifiable?—This important question has been variously answered. Basil the Great (*d.* 379) rejects every lie of necessity, while Chrysostom (*d.* 407) defends it. Augustine (*d.* 430) condemns it most decidedly, and says that if even the whole human race could be saved by one lie, one must rather let it perish; Jerome (*d.* 420), again, finds the lie of necessity admissible. Calvin will on no account hear of it; while Luther calls it not good indeed, but yet excuses it in certain cases as admissible.

Nitzsch[1] maintains that the falsehood of necessity and of love when consummated is ever, under favorable circumstances, still a sign either of wisdom which is defective in love and confidence, or of a love which is deficient in wisdom,—that as an exception from the rule, a lie of necessity is also a sin of necessity, and consequently is sin,—that no concrete case can be pointed out where those who lie or falsify from affection could not have acted more wisely and affectionately without such falsehood. And although Martensen maintains that in certain difficult cases an "untruth from necessity" may occur, which is to be allowed for the sake of human weakness, and under the given relations may be said to be justified and dutiful,—still he holds that in every such untruth there is something of sin, something that must be forgiven. He further maintains that the lie of necessity which we call inevitable, leaves in us the feeling of something unworthy, and this unworthiness should, in following Christ, more and more disappear from our life, —and that a lie of necessity cannot occur with a personality that is found in possession of full courage, and of perfect love and holiness. Schleiermacher, who absolutely rejects the lie of necessity, lays down the rule, that we ought so to order our relations of life, that the necessity to use a lie of exigency cannot occur with us, so that no one ventures to propose a question to us that should not be put, or in case it is still proposed to us, it can be set aside without a lie of necessity.

The Oath.—The oath presupposes the fact that in hu-

[1] In his *System of Christian Doctrine*, §172.

man society the love of man and the love of truth are but very imperfect; it presupposes that men lack confidence in each other, and that their love of truth, their respect and reverence for the truth, in many cases need to be supported by the extraordinary means of the oath. But while the introduction of the oath into human society and its use arises from a distrust of men, it presupposes as well a trust in men, namely, that when placed before God's face they will feel moved to speak the truth.

The various kinds of oaths make no essential difference to the idea of an oath.[1] A distinction is made between *civil* oaths and *religious* oaths. Both of these classes are again divided into *judicial* and *private* oaths. According to their occasion or their contents, oaths are partly those of *conviction* (where a subjective conviction concerning some matter is stated on oath, as before a jury), and partly *corroborative*. The latter are either negative,—oaths of *purgation*, for the purpose of rebutting and assertion,—or positive, *assertory* oaths. Among the latter are oaths connected with the giving of evidence and with promises, the oath of citizenship, of office, and of allegiance, as well as cases where a confession of faith is accompanied with an oath and a vow or promise.

The oath has been regarded under the aspect both of a *covenant* with God, and of a *religious confession*. It has a certain kinship to prayer, in so far as the swearer, like him who prays, is withdrawn from all finite relations and placed before God's face. We may say that the essential nature

[1] Compare also *Dorner*, § 67,

of an oath consists in this—that he who makes it brings *his statement into connection* with the *thought of God*, and makes confession that he is speaking *before God in all good conscience* (*Dorner*).

As a guarantee for truthfulness, the oath has a shielding and protecting, a defensive and preventive, a truth-compelling meaning. From the standpoint of the ideal, from the standpoint of God's kingdom, considered in its perfection, the oath must be rejected as something superfluous, as something that cannot occur in the communion of saints, as something that belongs to lower circles of life. In this we find the ground for the utterance of Christ in the Sermon on the Mount (Matt. 5: 33–36; compare James 5: 12). The meaning of Christ's teaching has been much disputed, but what Christ says is, that in swearing by finite things we are in reality swearing by God, and that we ought not to swear at all. Hence it need not surprise us that such parties as the Quakers and Mennonites reject oath-taking altogether. And there is much to countenance this position. For where oath-taking is practiced, the duty of telling the truth when not upon our oath seems to be put lower than the duty of telling it when upon oath. In addition to this it seems as if the honor of the Christian is affected. He speaks the truth plainly and simply; to demand an oath from him implies mistrust of his simple assertion, and therefore, if he is really a Christian, his honor seems to be injured.

But in answer to all this, we must also admit that Christ himself on various occasions confirmed his words with an

"Amen, Amen;" and that when the High Priest adjured him to speak the truth upon an oath which he proposed, Jesus replied, "Thou hast said" (Matt. 26: 63, 64). Similarly we find Paul also frequently making asseverations (Rom. 1: 9; 9: 1; 2 Cor. 1: 23; 11: 31; 12: 2; 1 Thess. 2: 5, 10; 1 Tim. 5: 21). In Heb. 6: 16, an oath is said to end all strife. Further, in the Old Testament, oaths are spoken of as acts that are moral, or are even legally enjoined, and God is described as swearing by himself (Ex. 22: 11; Num. 14: 21; Ps. 89: 3, 4; 110: 4; Isa. 45: 23; Ezek. 33: 11). In fact, *it cannot be shown why there should be anything wrong in an oath*, if the truth cannot be otherwise be made credible; for if it is sincerely taken, it bears witness to the solemn fact that God is remembered in connection with the statement that is made. Moreover, where oaths are administered, it does not necessarily follow that statements not made upon oath have their value lowered, or that the spirit of truthfulness in general is weakened. Means can be devised to obviate these dangers without forbidding oaths entirely. But at the same time we must always endeavor to render oaths less frequent, and more and more indispensable. Consequently, the sayings of Christ directed against oaths must be understood as follows. Oaths ought to be strictly excluded as between Christians, because, although they are sincerely taken, they are nevertheless superfluous. They are rightly employed only, when at the same time the duty of truthfulness in general is enforced in such a way as to make the taking of oaths itself a step towards rendering them no longer neces-

sary. From what has been said it follows that an increase in the frequency of oaths is a disgrace to a Christian commonwealth.

Proper Conditions under which an Oath may be taken.—The first condition is, that the oath be taken only in virtue of a due requisition; secondly, that it must not be taken without well-tested conviction; thirdly, no one must be compelled to take an oath; for if swearing be altogether contrary to a man's moral sense, then if he did swear, he would sin against himself.

Nothing immoral can become a duty by having an oath attached to it. To be willing for the oath's sake to fulfil ungodly obligations, is merely to carry on the wickedness *begun* to a wicked *completion*, and to the first impiety to join the second. The non-fulfilment of what has been sworn is in such cases not a breach of an oath well-pleasing to God, but the penitent revocation of a God-displeasing oath. Actual perjury, on the contrary, *i. e.* the violation of what has been sworn to,—a lie under the sworn assertion of the truth—is therefore a sin so specifically terrible, because it is the most open and conscious form of mockery, not only of the truth itself, but of God. He who swears falsely, swears judgment to himself.

Speak the Truth Always.—"Putting away falsehood, speak ye truth each one with his neighbor" (Eph. 4: 25). This command can be carried through in the various relations of life only in the measure that the personality itself is a true and pure one. The apostle also requires that no corrupt speech proceed out of the mouth of the Christian

(Eph. 4: 29), and that his speech should be always with grace, seasoned with salt, that he may know how to answer every man (Col. 4: 6), whereby he requires that also a certain beauty of soul be expressed in speech. And our Lord himself says, that men shall give account in the day of judgment for every idle or unbecoming word they may have spoken (Matt. 12: 36). This warning against unbecoming, improper words, and the reference to the day of judgment, ought to fill our souls with holy fear. For a man's words and a man's works are, as it were, an embodiment of that which dwells within him, are like a mirror in which the deepest mind of a man, his position of heart to God and to the truth is reflected.

Philanthropy and Love of Righteousness.—As the love of man is inseparably connected with love of truth, it is so likewise with the love of righteousness. This love of righteousness is love of the righteousness of Christ, who is already designated in the Old Testament as "the Righteous Servant of the Lord" (Isa. 53: 11), who carries out God's cause on earth, and for the sake of this his work has undergone such great sufferings. In loving him as righteousness, we love him even as love itself. For righteousness is love filled with truth, *ordered* by wisdom. Righteousness requires that all and each be loved according to its true worth. It opposes all false and inordinate love, and unveils all seeming worthiness. As the personal righteousness Christ has entered into a world of unrighteousness, he has appeared to erect again the true kingdom of righteousness in the heart of men, which is not different

from the kingdom of truth and love, a kingdom which must continually fight its way through great humiliation and misconception, and will only be completed in "the new heavens and the new earth, wherein dwelleth righteousness" (2 Pet. 3 : 13),—which means not only that righteous men will dwell there, but that there all will be in its right place and in its right order.

The love of man in following Christ must therefore not only testify of the truth of Christ, but also *work* for his righteous cause on earth, for which we are only fit when we yield ourselves to the Spirit who "convicts the world in respect of sin, and of righteousness, and of judgment" (John 16: 8), but never ceases to be the Spirit of grace and love. Not only with words, but especially also through work and walk, as well in private as in public life, must a Christian, according to the measure of his calling and his gifts, co-operate for this, that the righteous cause of Christ may be upheld and advanced. The gospel and the kingdom of Christ make an ideal, a higher, a spiritual claim of right, not merely on individuals, but on the community; not merely on the Church, as far as its guidance is committed to human hands; but also on the State, the family, and the school. But the truth and the cause of Christ are constantly "held down in unrighteousness" (Rom. 1 : 18). In the struggle which never ceases in human society, between those who are endeavoring to carry out their own unrighteousness and that of the world,—in this struggle every Christian must stand at his post, in the position and in the calling wherein he is called.

Righteousness extends to all Departments of Life.—Without righteousness no human social relation is conceivable. It is by no means limited to the mere external sphere of justice, although it has here, no doubt, its chief sphere. Not only in civil life are we to respect the personal rights of our neighbor, his life and his health, his property and his honor; we are not merely to guard and keep in all civil relations most conscientiously the limit prescribed by the law, show probity, honesty, and honor in dealing and walk; in no business, in no relation, take advantage of our neighbor; abhor all fraud, not only in the coarse but also the fine, which in our days has developed itself to an incredible extent, and which is even practised by people of whom one would not expect it. But righteousness must extend to *all* departments of life; for in each of them it is required, even in a higher, in the religious and moral sense, that we do to men what is right, and give them what is theirs.

The more closely we examine this subject, the clearer it becomes, that righteousness can only gain the right character of spirituality by means of love, and that all righteousness must be exercised in the spirit of love and kindness. Love itself is the deepest claim of right which we, as members of one single great family of men, have on each other. Therefore we are ever to remain indebted in love one to another (Rom. 13: 8, 10).

The Unity of Righteousness and Love.—This unity of righteousness and love which we have in view, is the true ***humanity*** in the relation between man and man. It may

be evinced in all social relations but it especially unfolds its fulness in relation to the *inequalities* in human society. To abolish the necessary difference in society is by no means the object of Christian humanity,—for this would be opposed to righteousness, which requires differences, superiority and subordination. Christianity does not seek to abolish the necessary inequality that exists between masters and servants, between teachers and scholars, between superiors and subordinates, between rich and poor; and it will just as little set aside the differences of human individualities, and of human talents, the differences between the highly gifted and the less gifted. Amid all these inequalities, Christian humanity endeavors to bring forward the essential quality of man, seeks everywhere the *man*, the free personality in the image of God,—it seeks to harmonize these inequalities, which so often sunder men in enmity, to a free mutual relation, in which is to be developed a behaviour of mutual service, affording help and support, mutual deficiencies, such as can never be brought to pass by any compulsion of law. Just because righteousness teaches us to regard love as a debt which we constantly owe to each other, so Christian love is essentially to be conceived under the point of need of *service* to which we are bound in mutual self-sacrifice and self-denial. We are to serve one another. And not only are the lower classes to serve the higher, but the higher, yea, even those in the highest places, are called to serve those beneath them. This proposition is formally acknowledged by all, yet in actual life it is too often denied. "He that is the greater

among you, let him become as the younger; and he that is chief, as he that doth serve" (Luke 22: 26).

Politeness.—Politeness appears in social life as the merely formal side of human conduct, and may be regarded as a shadow of ministering love. In the forms of politeness men testify to each other their respect, and make known that they are each other's "servants," by visible signs of devotion, and by behaving to each other respectfully and with attention. And politeness still remains a symbol of love, in so far as it points to a universal *principle*, whose power over men asserts itself externally, even when they allow it no entrance into their hearts.

But the true spirit of ministering love and politeness is yet only produced by the spirit of the love of Christ, is only produced in those who believe in the Redeemer, who came not to be ministered unto, but himself to minister (Matt. 20: 28), and who on that last evening washed his disciples' feet for an example to them. True humanity in its lowest as well as in its highest forms is *Christian* humanity.

There is a deep significance in human *greetings*, not only from the way and manner in which we greet, but specially from the words employed in doing so. The Greek view of life attains expression in the "Chaire," *i. e.* Joy to Thee. Joy in life, in its glory and splendor, this to the Greek was the highest good. The more practical Roman view of life clearly resounds in its "Salve" (May you be well) and in its "Vale" (Be healthy). The Romans wished each other health and strength, as the conditions necessary for an active human existence. The Hebrew and Christian view is

reflected in the "Peace be with thee and thy house." Believers wish each other the peace of the Lord, the peace which can only be bestowed upon us from above.

When the religious greeting of peace means more than a form, it is one with the *blessing*, and the blessing may be joined with *intercession* or prayer. That one man blesses another, means that he, praying to God for him, utters the good word over him, that he in prayer wishes for him a share of the grace of which he himself has become a partaker.

In the history of human greetings, the *kiss* has also its meaning. We often read in the apostolic epistles the exhortation to the first Christians, "Salute one another with a holy kiss" (1 Thess. 5 : 26; 1 Cor. 16 : 20; 2 Cor. 13 : 12; Rom. 16 : 16; 1 Pet. 5 : 14, "with a kiss of love"). In the historical connection into which these exhortations transport us, the kiss is the sign of fraternal fellowship, and in certain circumstances the sign of reconciliation and forgiveness,—the kiss of peace. In the Early Church it had its place in the sacred ceremonies, especially in the Holy Supper. But also, apart from its connection with the holy and the highest, the same usage occurs as a natural greeting of friendship on meeting and parting, and in other relations of life as a seal of friendship.—But there is also a Judas kiss.

Closely akin to politeness is *helpfulness*, which is a subordinate element in ministering love. Helpfulness may be defined as an unselfish readiness to help others, with the power at our disposal, to the *means* which they need for their personal objects.

Mercy.—Christian philanthropy, in its unity with truth and righteousness, finds its climax, its crown, in *mercy*, the deep and hearty sympathy with human need, and likewise the will to help it. Mercy is often taken as an equivalent to grace, but it is in truth a more special determination of grace. Grace is free love to those who have no claim on it as something deserved, and is especially free love to sinners, to the unworthy. Mercy is rather free love to the *wretched*, and regards sin mainly under the point of view of human need and helplessness. It regards sin in a milder light than grace,—it pities the misery of sin.

In the heathen world true mercy was dead and unknown; and in Israel it was only imperfectly known. But it was fully revealed in its spiritual and bodily meaning, when the kindness of God our Saviour, his love to men, appeared in Christ, and he redeemed us, the most helpless of all, *after his great mercy* (Eph. 2 : 4; Tit. 3 : 5). Christ likewise has left us an example of mercy, in that his whole life on earth was only a life of merciful love, during which he had continual regard to all human misery, and went about doing good (Acts 10 : 38). And with this example of mercy, he has also left us the prayer and exhortation of his mercy to succor the helpless (Matt. 25 : 35–40.)

We would not, however, understand these words in their full meaning, and their whole range, if we supposed that they are to be understood exclusively of works of mercy in reference to external, bodily need. There are very many who do not need mere bodily help, but the more urgently need spiritual food and refreshment; and

there is no relation of life in which the misery of this life does not appear in one form or other, and in which there is not at some time room for manifestations of Christian mercy. The Christian Church especially recognizes the spiritual and bodily import of mercy in her efforts for foreign, home, and inner missions, in her efforts to rescue the lost and abandoned.

Mercy does no injury to truth and righteousness, but rather affirms and confirms them. It by no means closes its eyes to sin and guilt. Collusions between mercy and righteousness are exclusively founded in the entanglements of this sinful life, and refer to the personal imperfection which is not able to fulfil various requirements at the same time. In God righteousness and mercy are found in the most perfect harmony. God does not exercise mercy, as many falsely assume, by drawing a stroke through his righteousness, but so that by means of the atoning work of Christ he has made it possible to himself to show mercy without injuring his righteousness.

In relation to the sick and deeply troubled, our mercy manifests itself by this, that we not only extend help and support to them as we are able, but also, as far as we are fit for it, and the others are susceptible of it, *comfort* them with the comfort with which we ourselves are comforted by God (2 Cor. 1 : 4). In comforting, the important thing is not only the contents of the comfort,—however weighty this may be,—but the manner and way in which the comfort is applied. The art of comforting is by no means an easy one,—for a bruised reed requires to be

touched with a tender hand. At times the still, silent sympathy we show to mourners may operate more beneficially than words (Rom. 12 : 15).

Towards the distressed and poor, mercy appears as *beneficence*, which seeks to remove not merely the bodily need, but that of the soul, the moral evil. True care of the poor must have an educating character, and seek not only to help the poor to food, clothing and shelter, but to lead them to work and pray. *The soul of the care of the poor is the care of the soul*,—and this point of view must henceforth dominate the Christian care of the poor. And above all it is necessary that the individual Christian, after the measure of his gifts, as well as of his external position in life, enter into a personal relation to the poor as far as possible. But it is of importance also that the care of the poor be organized, as is the case in the many voluntary societies that have been formed for this object. As far as such societies work with the right means and in the right spirit, it is the duty of the individual to support them to the utmost of his power.

Of doubtful moral worth is all such beneficence as is careless in the choice of the means to reach its end. As examples we may mention the means so frequently used in our days,—the holding of fairs and concerts for the good of the poor, or for another charitable or even Christian object. To reach the good object, a means is used by which the moral motive is defiled. Christ says, "When thou doest alms, let not thy left hand know what thy right hand doeth" (Matt. 6 : 3). But here we have precisely the op-

posite. With the one hand a gift is presented to the poor, and the other is stretched out to receive the reward of it, be it a ticket for a concert, or for a bazaar. Such a method is an insulting defilement of charity. To seek to allure from a man a gift of love by means of a bait for his selfishness, is a wretched absurdity. The end in view can never justify the means, much less sanctify them.

In relation to human sinfulness, mercy manifests itself as *forbearance*, which may be defined as patience with the *moral* imperfections of men. In view of universal human sinfulness, we should cultivate the concord and peacefulness which prevents all needless conflict, and which is the opposite of quarrelsomeness, choler, positiveness, and obstinacy, and therefore is not possible without humility and *gentleness*. Gentleness is the power of love to quench uprising anger, to curb the passionate and hasty disposition. True, we are not to purchase peace for *every* price, and must not withdraw ourselves from the fight when this is necessary (Rom. 12 : 18). There is also such a thing as righteous indignation against the injustice of men,—but in the fight itself, precisely where righteous anger breaks forth, should gentleness and mildness approve themselves. True gentleness is self-control for the sake of love. And gentleness and forbearance unite in mildness in judging and deciding. "Be ye merciful," says Christ; "Judge not, and ye shall not be judged" (Luke 6 : 36, 37).

"Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times

seven" (Matt. 18: 21, 22). Our Lord would teach Peter that in the heart of the Christian there must flow an inexhaustible fountain of forgiveness, which must never dry up, as in the father-heart of God there flows a perennial fountain of grace and of the forgiveness of sins, through his Son Jesus Christ. We are to love our *enemies*, even those who hate, insult, and persecute us (Matt. 5: 44, 45), if we have such enemies at all. The sure token that we love our enemies is this, that we can *pray* for them from the heart.

Edifying Example.—Every Christian can exert a strong *indirect* influence upon his fellow-man by means of example and edifying walk. Wherefore the Lord requires of his disciples, "So let your light shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 16). The Apostle Peter requires of teachers that they be examples to the flock (1 Pet. 5: 3), and Paul exhorts Christians, "Be ye imitators together of me" (Phil. 3: 17). Peter speakes of wives who without the word have by their walk won their heathen husbands for the gospel (1 Pet. 3: 1). But it will follow of itself, that a good example must be given without any special effort for it. Nay, the good example works the more powerfully the less he that gives it is conscious of it.

Love to the Dead.—Human love embraces not only the living but also the dead, and among the latter not only those with whom we ourselves were personally connected, but also those whom our eye has never seen, but whom we notwithstanding love; but above all, it embraces those with whom we are connected in the communion of Christ. If

we are united in hearty love with our departed ones, love must follow them even beyond the grave. And although all earthly and sensuous intercourse with them is broken off, still we remain connected with them in the same kingdom; for Christ reigns over the living and the dead, and the Holy Spirit is he that forms the community, as well here as yonder, and in that Spirit we are continually united with them.

It may well be declared as an ethical requirement, that we keep faith towards the dead with whom we were truly connected in love, and that we do not let them sink into the night of forgetfulness, but faithfully preserve their memory. We should hold their memory in honor and protect it, as also be ready to defend it should it be unjustly assailed. If we were united in the same spirit with them, we should, according to the ability given us, continue their work in promoting God's Kingdom, do our part, that what they have sown and planted may grow and develop even after their departure, and all this in the hope of meeting again, and of a reunion in the eternal mansions where those who really belong to each other will also find one another.

We mourn at the grave, but "we sorrow not, even as the rest, which have no hope" (1 Thess. 4: 13). And in closing up our love with the hope of eternal life, we are preparing ourselves for our departure. The older we grow, the more frequently do we experience that the earthly bonds by which we are bound to those we love, are being unbound by death. But in the same measure the roots are also unbound by which we ourselves have grown into the present world.

If we love and honor the departed as immortal spirits, we must also honor them by taking under our care the earthly matter which was the dwelling of the spirit here below. The great importance which Christianity attaches to the body, makes it for Christians a sacred duty to show becoming respect to the corpse. As the most worthy kind of burial, the Church has from the earliest times commended *interment* in the earth to the Christian consciousness and feeling. Although Holy Scripture furnishes no express command to inter, yet this follows as necessary inference from Gen. 3 : 19. Burial in the earth is also presupposed throughout, when Scripture speaks of death and the resurrection (John 12 : 24 ; 1 Cor. 15 : 44).

Interment constitutes the right mean between two other mutually opposed ways of dealing with human corpses, *embalming* and *cremation*. Both of these latter modes of disposing of the dead are an outgrowth and reaction of modern heathenism. We, as Christians, practice no arts either to preserve the body or to annihilate it, but deliver it to the dissolving power of nature. We know that death is something else and more than a mere natural process, that it is the wages of sin (Rom. 6 : 23). We bow in humility under God's order, but have a sacred dread to enter upon voluntary experiments which should invade that law of dissolution which is confirmed by the Divine word (Gen. 3 : 19). The Church cannot burn her dead, and let this custom take the place of the previous mode of burial.

The dissection of human bodies, in itself offensive not only to Christian but also to heathen feeling, can only ap-

pear admissible for the sake of medical science, namely, as a means that may lead to the mitigation of human sufferings. But respect for the human body requires that these investigations be reduced to what is absolutely necessary. Also, the body of no person must be made a sacrifice to this practice, except his own consent may be presupposed. Only with those who have been executed as criminals, and so have partly lost their human rights, can an exception here be made. In all others it must be regarded as an invasion of their rights as men.

Love to Posterity.—As we, spiritually as well as physically, are closely related to the generations that have gone before, so our love must also embrace our posterity. It is a truth which holds in great as well as in small things, that the present generation in many respects is living on the capital, both material and intellectual, which it has inherited, as also that those now alive must pay the debt to a succeeding generation. Therefore it must lie on our hearts to leave to our children and successors a good and blessed inheritance. Above all, we should be eagerly desirous that we may leave God's word to them as the best inheritance, by at once letting the power of that word penetrate into all our works and undertakings, that thereby a good way may be made for those who come after us. Each one in his calling should aim at and study that he leaves his children what can serve to strengthen and advance them. And although we may leave our children nothing else whatever than a Christian training and exhortation, and an honorable name, that will prove the greatest bless-

ing to them. We should not only in the literal but especially in the spiritual sense, plant trees whose fruits and shadows may benefit not ourselves but our successors; and above all we should beware of incurring any guilt which we cannot ourselves atone for, but which would lie heavy on the race that comes after us. The greatest guilt is that which we contract by our sins, our pride, our levity, our swindling, our sensuality, our luxury and pleasure-seeking, —and it often happens that the consequences of these sins, as well in a physical as a moral sense, come first in the children to their full and frightful development.

Love to Nature and to Beast.—The Christian view of nature perceives amidst all the perishableness of nature, the traces of the everlasting power and divinity of God (Rom. 1 : 20). And in intercourse with nature, the Christian mind lays itself open to those impressions, which the loftiness and grandeur of creation and its harmonious beauty and loveliness produce, —and which give us a presentiment of a higher life not yet revealed. But although contact with nature has great importance for our æsthetic education, still the Christian knows very well that nature cannot give what only the spirit of regeneration is able to give, and which latter only first enables us to see nature in its right light.

All arbitrariness in the way of treating nature, all wanton destruction, is evil and to be rejected. Nature ought to be treated in the way that agrees with the proper dignity of man. As God's image on earth, man should not only mirror God's righteousness, which in the whole compass of

creation maintains law and order, measure and limit, but also the goodness of God, who "is good to all, and his tender mercies are over all his works" (Ps. 145: 9). This finds a special application to our relation to the beasts. Man is indeed justified, yea bound, to kill beasts, partly in self-defence, partly that he may satisfy his needs. But then all unnecessary cruelty must be avoided. Harshness and cruelty, which finds a pleasure in subjecting beasts to torture, is devilish. Cruelty to animals, overtaxing beasts of burden for greater gain, deserves the name of unrighteousness and rude violence. "A righteous man regardeth the life of his beast" (Prov. 12:10). He affords them not only the needful care, but grants them also the needful rest.

The humane, respectful treatment of nature must also be shown in regard to the lower animals,—which even the naturalist may lay to heart. It is told of Leibnitz that he once observed an insect long and carefully under the microscope, but then carefully carried it back again to its leaf. So to employ beasts as means for our pleasures is allowed, provided the pleasures are not cruel and inhuman which is not always sufficiently considered. Are vivisections to be approved, in which a living creature (a dog or a rabbit) is done to death amid the most dreadful torments, that amid these tortures natural-historical observations may be made for enriching science? We grant that vivisection has given us knowledge that was salutary for the life and health of man,—but to use vivisection as a means of instruction and to satisfy curiosity in schools and institutions of learning,

to put animals under such torture, is abominable. It must only be carried out by experts, with whom after the ripest consideration it has become a *matter of conscience*, hoping thereby to gain still greater knowledge for science (which is extremely doubtful), and if it is entered on with such a spirit, it will but seldom occur. The investigator of nature is first and before all a man, and only afterwards an investigator of nature. It is in the province of legislation to put limits to cruelty to animals, and thereby also to the misconduct that is committed by vivisections.

SECTION VIII.

CHRISTIAN SELF-LOVE.

Self-Love in Truth and Righteousness.—Ministering love is by no means a mere service of man, but above all God's service, and this essentially embraces also all that belongs to the kingdom of God *in us* whereby that kingdom must be planted and developed within our own personality. And thus there results the conception of *Christian self-love.* It may be defined as devotion to the ethical ideal hovering before the individuality, to the ideal of ministering love, in its unity with the ideal of freedom and blessedness. This self-love attains its full outer form not otherwise than by long and severe labor, by an earnest struggle against our natural sinful individuality, which herein places so great and even new hindrances in the way.

When it has been said that love to men must be insepa-

rably connected with love as well to *truth* as to *righteousness*, this applies also to self-love. In the effort to work out the ideal of our own personality, we must be *true* to ourselves, that we may know what we should properly be according to God's will and appointment, and know also what hinders us from actually being it—a knowledge which we gain in the hours of contemplation and of prayer, as also amid the experiences of practical life. We must tell ourselves the truth, and hear the truth from the mouth of others, be able to bear it, and keep heart and ears often for the voices and testimonies of the truth, and seek for enlightenment and growth in knowledge. We must, further, be also *just* to ourselves, and assert, preserve, and defend that personality which God has bestowed on us, and fight against all unrighteousness that cleaves to our existence, so that we, comforting ourselves with the righteousness of faith, may likewise be earnest with the righteousness of life.

Compassion with Ourselves.—In this work of realizing our ideal of personality, it cannot but be that we make many sad experiences in ourselves with regard to the "bottomless depth of corruption" which lies hidden in our old man,—and the more we increase in right self-knowledge the more does our unrighteousness reveal itself. Many a time we cannot avoid feeling a deep *compassion with ourselves*, which is not only repentance, but a genuine compassion with the misery, the wretchedness of the state in which we are, the wide distance between what we are and what we would like to be. If only this compassion with

ourselves does not degenerate into weak and fruitless complainings, or even into that self-satisfaction and the vanity of spurious pietism, it is an essential element of right self-love, and a weighty basis of sanctification.

That men feel compassion with themselves is a very usual thing; but as a rule, it is of this world. But the tears of sensitive compassion which men weep over themselves, or over others, have often only a doubtful value, because sin and the misery of sin, in which one is involved, is entirely left out of account. No Christian, so long as he wanders here on earth, has done with regret and repentance, with the pain and godly sorrow (2 Cor. 7: 10), that it is ever still so amiss with us, that so much in us is still hindered and bound, so much that must still sob and complain, that longs for redemption and awaits it (Rom. 8: 23). "O wretched man that I am! Who shall deliver me out of the body of this death?" (Rom. 7: 24). So speaks the Apostle Paul, groaning and mourning in his inmost being over himself; but he also raises himself above this, in that he at once adds, "I thank God through Jesus Christ our Lord." When any one has become sincerely a Christian, he has also learned by experience, to understand these words of the apostle, and apprehend them in the apostle's spirit.

This compassion which we feel for ourselves should awaken in us *thankfulness* and *faith* in the mercy of God, and a longing after perfection, as well as stir us up to *earnest work* on the problem of life which our God has set before us. Nor must we lose courage, but work on in hope

and in patience with ourselves to develop the Christian character of our new personality, that we may be built up in the strength of the inner man.

The Earthly and the Heavenly Calling.—The earthly calling is the finite temporal form within which the heavenly calling is to be realized,—both these callings forming only two phases of our earthly Christian calling, both subordinated and made subservient to the supreme object of life (Phil. 3: 14). The earthly calling rests partly on the individuality and talent, partly on the special divine leading, that makes itself known through certain external circumstances and relations. It is the earthly calling that establishes inequality among men, while the heavenly calling, which is to be fulfilled within the sphere of these earthly callings, in spite of individual differences, makes men alike, remains the same for all and each.

As Christian society ought not to have any drones who merely consume and do nothing to nourish it, every man must have a special vocation beside the family one. It is the woman alone who has the family vocation as her proper sphere, and hence she is also the vehicle of the propagation of the race. "The man must not be a stay-at-home" (Rothe). If any will not work, neither let him eat (2 Thess. 3: 10–12).

While we, as regards the heavenly calling, cannot be in doubt what God's will for us is, this is by no means the case with the earthly calling. For each one the most earnest problem must be this,—in the choice of the earthly calling to attain to clear consciousness as to what is God's

good and acceptable will with him. If a wrong choice is made it is a serious misfortune both for the individual himself and for the community. Accordingly the utmost conscientious and strictest self-examination are necessary in the choice of a vocation. We can only lay down this general principle; our decision must never be a merely subjective one, nor, on the other hand, must love and inclination ever be wanting; in some way or other, inward impulse and an outward call must always go together.

To tear asunder the heavenly calling from the earthly, or the earthly from the heavenly, alike deserves the name of unrighteousness. Herein lies the error of asceticism, which regards renunciation of the world and resignation as the destination of the earthly existence. But the more consistently the ascetic ideal is pursued, the more evident it becomes, that the life upon which it lays so much stress, is untrue. This can be seen in the fact that the whole monkish life suppresses true and free individuality of the soul and free development of Christian character.

While we *serve* in both the heavenly and the earthly calling, we do not serve two masters, but one. It is only one will that "is to be done on earth as it is in heaven," in earthly and heavenly things. The difference between the work of the Christian and the unbeliever in the earthly calling, lies chiefly in this, that while a Christian performs the work of his temporal calling he likewise also works as well as prays for the coming of God's kingdom in himself and outside of himself. His earthly calling becomes for himself a means of education for his own perfection, for the

growth and ripening of his inner man, which amid all this work is to be more deeply rooted in faith, obedience and love. But he works also for the coming of the kingdom of God outside of himself; for he knows that this whole earthly order of things, in which also the single day's work obligatory on him occupies its appointed place assigned by God himself, bears its last object not in itself, but has a deep meaning for the kingdom of God.

We are also to show *faithfulness* in our calling, a conscientious fulfilment of duty as in the service of the Lord. It belongs also to fidelity in our calling that we employ all means to educate and make ourselves fit for it, and that we do not refuse to bear its burdens also. True faithfulness in our calling is shown not only in the care, exercise, and development of that which is entrusted to us, but also in contending against the hindrances and obstacles that place themselves in the way of our activity.

Social Life and Solitude.—As life in following Christ is at the same time lived for the perfecting of the community to which we belong, and for our personal perfection, it belongs to the righteousness of life that in the life of a Christian a regulated alternation takes place between social life and solitude. True social life leads to solitude: for how are we to carry out God's will in the community if we do not in solitude unite our will with the will of God, in prayer and quiet contemplation, in conscientious, earnest consideration and reflection, in those inner struggles in which our heart becomes firm? And in this our Lord himself has left us an example. On the one hand, in solitude we are

to seek to counteract the dangers arising from social life,—the dissipation, defilement, loss of individuality, the absorption of our inner man in externality and worldliness. On the other hand, in social life we are to seek a protection against the dangers arising from solitude, self-confidence, selfishness, spiritual pride, temptations to impurity. In the life of a Christian there must therefore be found a healthy union of practice and contemplation, contraries which find their unity in love, in surrender to the will of God, and in the ministering relation to the Lord.

In what way this ministering position must be regulated in the individual human life, how much must be allowed to contemplation, how much to practice, is conditioned by the individual organization, as also by the special calling of the individual. In one-sided and exclusive practice, the inner man is blunted and relaxed, and in this lies the great danger of the present day. Those who live exclusively in business, gradually get, so to speak, an earth-rind round their soul, by which all susceptibility for higher impressions is smothered. However such men may show fidelity in their calling, yet they live continually in the sin of not subordinating the earthly to the heavenly calling.

The more complete a human existence is, the more forcibly a union of the practical and the contemplative meets us in it. For that is the destination of man, that the utmost extremes of existence shall find in him their transforming point of union, the infinite and the finite, the heavenly and the earthly, the spiritual and the bodily, the contemplative and the practical. So we find it in the great

followers of the Lord,—for example, in the Apostle Paul. A similar freedom to move in the one as in the other sphere of life meets us also in Luther.

The opposition between social life and solitude recurs also as the opposition between *speech* and *silence*. We must not only be able to keep the secrets of others entrusted to us, but also our own secret. There are secrets of sin as well as of grace, which the individual is only to know for himself and with his God, and cannot utter before others without profanation. There is a silence that is to be preserved amid these inner struggles, which we are to fight through alone, for our own training. There is also a silence that one has to observe in times of misconception, as also against injuries experienced, as well as human baseness. But not merely, in regard to the wrong we meet with, may silence have its moral significance, but the good and great *purpose* must also advance to ripeness in silence, as it may by premature disclosure, and if too soon exposed to the air of publicity, be injured, weakened, yea, made to wither altogether.

Men who cannot be silent betray not only lack of self-control, but also lack of mental strength. Superficial natures have within them no reservoir, can contain nothing, but must at once yield up. Deeper natures, on the other hand, can cherish and keep much in their heart. Yet there is a suspicious and soul-imperiling silence against which we must be on our guard. A great relief is afforded in confession, when the sufferer commits his secret to the breast of another man, whether it be a minister of the Church or

a faithful friend. The goal towards which we must work is that we become ever more manifest one to the other in the all-illuminating unity of love.

Working and Enjoying.—Not only the contrast of social life and solitude, practice and contemplation, speaking and silence, but also the commoner contrast between working and enjoying, laboring and resting, must be equalized and harmonized. As the union of productivity and appropriation, life is a rythmical alternation of labor and rest. True rest is not only a pause during which new strength is gathered, not only a breathing-time after the exertion and straining of our powers, but self-conscious rest is a positive enjoyment of the *unity of life*, in that our personal life is strengthened. We are raised above our specialty, and feel ourselves only as men. It belongs also to the right relation between labor and rest, that we allow ourselves plenty of time to sleep, and yet allow no longer time than is necessary for the daily renovation of our life. In the whole domain of nature, in plants and animals, this sinking back into a state of passivity occurs, in which sleep asserts its claims. After the resurrection, when the new and perfect existence of the redeemed dawns, there will be no more sleep, for then we shall be freed from nature. The spirits also do not sleep: the angels as little as the demons.

Temptation and Assault.—The object of faith, in the believer, is not merely the reception of justifying grace before God, but also to fulfil in the power of God all the will of God. For our education, as well for this earth as for heaven, God has appointed temptations and sufferings in

our life. So far as the temptations are appointed by God, they are no temptations to evil, but *trials, proofs*, aiming to make the undecided one decided, the virtue as yet unproved approved and unquestionable, the Christian's "calling and election sure" (2 Peter 1 : 10). From this point of view we must understand what the apostle says when he would comfort the Christians in their trials, "count it all joy when ye fall into manifold temptations" (James 1 : 2). So far however as our temptations come from "the devil, the world, and the flesh," they are incentives to evil. In this case the temptation has for its aim not merely to induce the Christian to think, will, and act contrary to the will of God, but to force him from that state of grace in which by faith he stands, and by which through God's grace he is enabled to think and act conformably to the divine will.

Signification of Temptation to the Regenerate.—For the regenerate, temptation has another and a higher meaning than for the unregenerate man. The latter lives in separation from God and in unbelief. In the regenerate man the fellowship of God is restored in faith. The power of sin is broken, and the new life planted and founded in him. But regeneration is in the first place only in the centre ; in the circumference there is still sin, which is to be slain, that the new birth may pervade the whole man more and more. Temptation, therefore, applies itself to the old man, in order to awaken a reaction against the new man, to bring to pass a relapse into the old sinful state.

However variously the history of temptation may take

shape in the life of this or that Christian, the chief temptations of the old man will ever recur, namely, pride and sensuality. Because the Christian lives under the constant mutual action of freedom and grace, the temptation of pride lies near him, namely, to seek, independently of grace, to rise unto likeness to God. And further, because the contrast between flesh and spirit is a far deeper one than the contrast between reason and sensuality, the temptation to sensuality, and every falling into sensuality, acquires in the regenerate a far more serious meaning than in unchristian or heathen life. The old heathenism knows nothing of *chastity*, as expressive of the dominion which the spirit of holiness exercises over the flesh, over the body as the temple of the Spirit; it knows nothing of *humility* and the obedience of faith in ministering love.

The course of temptation which the regenerate must pass through is partly conditioned by his individuality, and partly by the situation in which he finds himself. While he must fight the good fight, in exercising self-denial and fighting the powers of temptation outside of him, his severest struggle consists in having to fight the powers of *temptation in himself*. For although the old man is thrust out of the centre, dethroned, yet he constantly moves, and rests not with his deceitful lusts, as long as we still live in this flesh and blood.

Means of Overcoming Temptation.—If we are to fight the good fight, we must take care to gain a thorough knowledge of our individual dangers and temptations, of our weak sides, and have a proper distrust of ourselves.

Watch and pray! In the fight it is of the greatest importance to resist temptation in its *first beginning*, that it grow not unperceived and become strong, and at length overcome us like a mighty monster. The more a Christian learns to gain the victory in temptation by early showing himself the master and gaining a battle, the more he progresses in holiness, so much the more will alluring temptations be changed for him into *sufferings*. To Christ each alluring temptation was changed into a suffering; and as such he must also have felt it even when the people showed their applause to him, and would take him by force and make him a king (John 6: 15). The greater danger enters when the temptation becomes our own *pleasure*, when it agrees with our inclination, and when the alluring phantasy-picture becomes the object of continuing delight.

While we watch over our heart that we may get the victory in temptation, we must also so far as possible go out of the way of the *occasion* thereto, and ward it off. There are temptations against which the only means is—flight. In the struggle against temptation to evil, the chief point is not to investigate what kind of painful or pleasurable feeling excites our selfish desire, but to prove ourselves, whether in each moment of temptation we betake ourselves in faith for refuge to our Lord and Saviour. When in our temptation we abide in Christ and Christ in us abides the Lord over all things (1 Cor. 3: 22, 23), there is temptation overcome. The primary point is, that our resistance should he made in the strength of faith; and, second-

ly, the form of resistance should also be adapted to the form of temptation, and that subjection of the body (1 Cor. 9: 27), as well as the bringing into captivity of every thought and imagination which exalteth itself against obedience to Christ (2 Cor. 10: 5), should be present when the temptation demands either the one or the other. For the aim of our preservation embraces us wholly—spirit, soul, and body (1 Thess. 5 : 23.)

Assault.—A special kind of temptation is the *assault*, a temptation which only the believer knows. The assault arises, as an attack upon the faith, from within the man himself. And it does not, like so many other temptations, attack faith only mediately, but directly and centrally. It is a state of anxiety and doubt, in which we thus have not to fight against an alluring temptation, but against a temptation that threatens a Christian with spiritual death, and threatens to rob him of that which is his dearest possession. It attacks the centre of the soul, its inmost relation to God, and seeks to bring the believer to the point of doubting the word and grace of God.

The assault may move in an objective and in a subjective relation,—it may refer to God's relation and his government of the world, or to the relation of the individual to eternal salvation. Men who are without faith-experience, and only occupy themselves with Christianity in a purely historical and scientific way (like so many theological critics), may indeed let fall one part of Christianity after the other. They have nothing to lose, and stand outside the whole matter. But the child of God, who realizes

what faith in Christ implies, when he passes through the trial and is assailed, is distressed by the danger of losing what is his life's last support, comfort, and refuge.

In Old Testament times, Job presents to us the picture of the sorely assailed. His temptation belongs to the first of the two directions, the objective, with reference to the divine government of the world. He expresses himself in long speeches in which faith struggles with doubt. In the New Testament, John the Baptist appears as such a tempted one, when from his prison he addresses the question to Christ, "Art thou he that cometh, or look we for another"? (Matt. 11 : 3). As a tempted one of this kind, we know also the doubting Thomas, who always looked on the dark side. These temptations can only be overcome by doing as Job at length did (Job 42 : 1–6) bowing in humility before the wonderful works and providence of God, and above all by doing as John the Baptist did, applying to *Jesus himself*, to get better information, by studying the Word of God, and learning more fully the nature and power of his kingdom, laying to heart at the same time that word of the Lord to Thomas, "Blessed are they that have not seen, and yet have believed" (John 20 : 29).

But the temptation may also take another direction. Then the tempted one doubts not God's revelation, his wise and righteous government of the world, nor the truths of Christianity. He doubts *himself*, his personal salvation, whether *he* too dare appropriate the promises of Christianity and of God's grace. This temptation is exactly the opposite of that which we meet in Job and John the Bap-

tist. The tempted one feels himself overwhelmed by the consciousness of sin, his feeling of guilt, feels himself unworthy of the grace of God, and does not venture to believe in the forgiveness of his sins. This temptation must also be viewed as a trial of faith, into which God often lets his children fall, as we, for example, see in Luther, who was often and severely tempted in this way. In such a case the tempted one must remind himself, or be reminded, that we are justified before God for Christ's sake through faith alone, and not through our merit, nor through the works of the law. He must be reminded that it is the greatest sin not to believe in the forgiveness of sins, for unbelief is the sin of all sins, which severs us from life in the love of God. Nor is it this or that degree of faith by which a man is justified before God. It is Christ's merit, it is Christ himself who is our righteousness, when he is appropriated in *sincere*, though it may be, weak faith.

To overcome temptation we must not only watch our heart above all things, but consider too that we have not only to contend with flesh and blood, but with evil spirits, "against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6: 12). It is therefore also necessary that we quicken faith anew in Christ who lives in us, who is greater and mightier than he that is in the world (1 John 4: 4), and strive in prayer and labor, and when it is needful, with dietetic means also. For experience teaches that the body, and especially the nervous system, plays a great part particularly in temptations.

Suffering.—Turning now from temptation to the consideration of suffering in general, all sufferings that befall the believer in following Christ have this in common, that, despite the general connection that exists between suffering and sin, they are allotments of the disciplinary grace of God. The sufferings of a Christian are veils beneath which the love of God conceals itself. The sufferings that befall a Christian may be regarded partly under the point of view of fatherly *chastisement*, partly under that of fatherly *trial*. Chastisement, however, is not equivalent to the retributive punishment, which is appointed to the ungodly. For the judgment upon the ungodly embraces only retribution as such, a revelation of God's righteousness, that they may receive what their deeds have deserved. In chastisement, again, although this includes punishment and retribution, yet paternal love predominates, which leads and prepares the disciple to a renewed exercise of godliness (Heb. 12: 11). "As many as I love, I reprove and chasten" (Rev. 3: 19). This experience ever recurs in the history of God's children; and we may maintain that the higher a man stands in the kingdom of God, the more will he experience, internally or externally, the chastening hand.

But every chastisement is likewise a trial; but every trial is not a chastisement. Trial as such contains nothing of punishment and retribution. It may overtake the believer in the midst of and as an aid to the work of sanctification. It aims to establish his fidelity more deeply, to confirm his calling and election, to strengthen his consciousness that

he is God's child, and victoriously to reveal his love to God as pure unselfish love, that God may be glorified in his servant. Whether now we are to understand our own sufferings as chastisements, or as purifying trials, or as both together, are questions to which each one must give the answer within himself. Two men may suffer the same thing, and yet it is not the same. For the moral state of the individual cannot be judged after his suffering; but the suffering must be judged after each one's moral state.

The import of the sufferings of the just is the great problem, whose solution is aimed at in the Book of Job,—a work which ranks among the highest among the Old Testament books of Wisdom, whether we regard the descriptions of nature contained in it, the exhibition of the mysteries of the visible creation, or its psychological descriptions, or its exhibition of the mysteries of the suffering human soul. It goes back to the original religion which existed independent of Abraham's, wherefore Franz Delitzsch has aptly designated the book of Job as a Melchizedek among the books of the Old Testament.

This book teaches us to recognize a *fourfold* purpose in human suffering.

1). There is a *retributive* suffering with which God visits the ungodly. This proposition is discussed in manifold aspects by Job's three aged friends, Eliphaz, Bildad, and Zophar (see especially Job 8: 1–22; 15: 20–35; 18: 1–21; 20: 1–29), and at last conceded by Job himself (27: 11–23).

2). There is a divine *chastisement* imposed upon all

men, which is necessarily due to the natural impurity and sinfulness of human nature, and must accordingly be borne by the righteous also. This is the doctrine which Eliphaz advances in his first speech, in explanation of the calamities of Job (4: 1–21), where in verses 12–16, he refers to a revelation imparted to him in a night vision.

3). There is also a special *trial*, testing and purifying, of the righteous, imposed upon them by the love of God, for the purpose of delivering them from some secret pride, of leading them to humble and penitent self-knowledge, and of thus insuring to them the divine favor. This is the doctrine which Elihu brings forward in Job 33: 14–30; 36: 5–15.

4). There is a suffering which is designed to manifest *the triumph of faith* and the fidelity of the righteous. This it is which was the immediate object of Job's afflictions, as already alluded to in the *Prologue* of the Book of Job, and shown to all in the *Epilogue*.[1]

The Cross.—Having set forth suffering as chastisement and trial, we must mention yet a third class of sufferings, namely, sufferings for righteousness' sake, for Christ's sake, for the sake of the kingdom of God, in which we can also include Job's sufferings in their wider sense, so far, namely, as they also are to serve to glorify God, and to establish more firmly the kingdom of God in the heart of man. Such sufferings may be embraced under the title "cross," and we may even distinguish a twofold cross. There is

[1] Compare my *Biblical Theology of the Old Testament*. Page 209, *First* Edition. Chicago and New York, 1886.

a cross, a suffering that is laid upon us without our will. We are, like that Simon of Cyrene (Mark 15: 21), *compelled* to bear the cross; for example, a sickness, or the loss of a beloved one. But now all depends upon *how* we bear it, whether with resistance or in faith and obedience, in yielding ourselves to the will of God. There is also, however, another cross, which is not so much laid upon as offered to us, and in which it depends upon our will, our free choice, whether we will accept it or leave it. If we decide henceforth to live our life in following Christ, that is equivalent to the decision of taking up the cross, because we then have chosen a life of self-denial.

Comfort under Sufferings.—The ground of quieting and comfort which we have to apply amid our sufferings are different according to the nature of those sufferings. The strongest ground of contentment is the consciousness of the grace of God in Christ, the consciousness that we are beloved of God in Christ, that nothing can separate us from the love of God, and that all things must work for our good, if we love God (Rom. 5: 5; 8: 28, 38, 39). But this finds its special application in the different situations. If we must view our sufferings as *chastisements*, there must be a comfort for us in this, that they are fatherly chastisements, that aim at our salvation, our improvement, that we may bring forth the fruit of righteousness. When we can regard our sufferings as *trials*, our comfort lies in this, that these sufferings are to serve for our education, for our progress, that a transformation into the more perfect may take place, which otherwise would not come to pass. But

sufferings serve not only to purify but also to edify. They teach us self-knowledge; they bring us into more intimate communion with God; they teach us thankfulness to God; they make us more sympathetic for the sufferings of others.

But sufferings are also given us as a preventive, defensive, and quenching means against sin. They are ever anew to conduct us into the school and exercise of humility. Our sufferings are to help us to gain the victory over temptations, in which without them we might easily come to a fall. They may be compared to a drag which is put on a coach to keep it from rolling down the hill with headlong rapidity.

What has been said above of the more earnest sufferings, is also applicable to those disturbances and annoyances, those discomforts of life, mostly touching but the surface, which daily life brings with it, and which so often make us impatient and excitable. We need these annoyances to train and develop our personal character.

CHAPTER II.

CHRISTIAN LIBERTY.

SECTION I.

CHRISTIAN LIBERTY AND THE LAW.

The Ideal of Christian Liberty.—Only in devotion to God and his kingdom is true liberty developed and formed. The ideal of liberty forms indeed the opposite of the ideal of surrender, of love and obedience, or of service, but yet only attains its truth and realization in unity with it. Internal liberty is the condition of love; but it is also its noble fruit, its result. Only the will expressed by the spirit of surrender, of love, and of obedience, is the *true* character. In contrast to heathenism (modern and ancient), in which the wise man will be free and self-dependent without God, we hold firm to the consciousness that only that existence can be called really free that lives and moves in full agreement with its proper being. But the essence of man is the being in God's image; the destination of man is to find and gain himself in God, to be a law to himself in fulfilling God's law, to be free under grace. God is the element of human volition; and each being can only be itself in its element. As the bird is only free in the ele-

ment of air, the fish only in water, so man only in God, and in the fulness of his love.

Christian Liberty and the Law.—Through justifying faith the regenerate one is freed from the curse of the law, in that by grace he has received the forgiveness of sins, and is become a child of God; and in this new relation to God he receives the power for a development of life, with which he begins an entirely new attitude to the law; for the love of God is shed abroad in our hearts (Rom. 5 : 5), and we become partakers of the divine life. The new life in Christ has become in us the principle of liberty, and we live our life after the impulse of the Spirit. "For as many as are led by the Spirit of God, these are sons of God" (Rom. 8 : 14). Christian liberty stands therefore at once in opposition to all lawlessness (Antinomianism) and to all legality (Nomianism). The principle in the life of a Christian is the unity of the law with freedom of the will, or what is the same thing, the unity of freedom with grace, with God's love. And the more the new life, the love of God, the new obedience wrought by the Holy Spirit in the heart of man, is diffused from the centre over the whole circumference of life, the more also will the whole life-walk show itself a walk in *truth* and *righteousness*.

It is true, however, that this ideal life only becomes approximately realized. We *are* God's children only so that we likewise are to *become* such. As long as we wander in this temporal life, the contrast between the ideal and the reality remains. No one attains to a perfectly harmonious life of liberty this side of the grave. A Christian will there-

fore all his life need what is known as the "didactic" use of the law, the law as far as it is also valid for the regenerate.

Christian Liberty and Authority.—Liberation from the bondage of the law is likewise also liberation from the bondage of authority. As Christianity has emancipated men from spiritual and bodily bondage, that they may appropriate (or also reject) the gospel of redemption quite freely, no human power may place itself as a hindrance between man and the divine truth. A chief part of evangelical liberty which has been recovered by the Reformation consists in this, that a Christian is free from the yoke of human laws, and from ecclesiastical doctrines that have no ground in the Word and the Spirit of God, and also from the authority of all human views and doctrines which do not agree with God's Word. There is indeed a stage in our development when we cannot do otherwise than lean upon human authority, and when we must be content to have the truth at second-hand. That is the stage of minority. We then believe on the authority of parents and teachers, of the wise and experienced. But when we have attained our majority, and are ourselves in a position to judge and decide, to test and undertake the responsibility for our convictions, then, with all recognition and regard towards human teachers, every human authority will have but a relative importance for us. Above all, we must shape out our own conviction as regards the highest truth and the matter of salvation, by placing ourselves in a direct relation to the truth, and not only to the views that others

have of the truth. And then it becomes us also to manifest immovable fidelity towards recognized truth, even granting that it should have the majority of our contemporaries and the spirit of the age against it.

But the Reformation has *not* freed us from the yoke of human opinions and laws in order to free us from all and every authority, but because it would lead us back to the absolute authority, to God in Christ. The evangelical relation between Christian freedom and authority is this, that the Gospel of Christ, attests itself to the consciousness and conscience of men, through its original power of truth and grace, as the sun in the heaven proves its illuminating and warming power to every creature that is not placed outside the domain of its influence. Christ's authority is not merely an external one, but becomes an internal one, through our union with him, and in this unity of its outward and inward revelation, as the authority of truth and grace, not only shows itself as confirming and promoting true freedom, but also as a communicating and quickening power. Then we understand from our inmost experience and realize that word of Christ: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free" (John 8: 31, 32). And if we accept his testimony, and *continue* in his words, he will also containly lead us more and more, deeper and deeper into a knowledge of the truth, and unto the attainment of true freedom.

SECTION II.

CHRISTIAN LIBERTY AND THE WORLD.

Temporal Goods and Evils.—In the same measure as our Christian liberty, our willing and action, gains the normal relation to the law, it enters equally into the normal relation to the world, and to its temporal blessings and evils. Salvation, the eternal good, communion with and life in the Lord, is the great aim of search and pursuit, whereas happiness on this earth, the temporal good, health and long life,—all this is only conditionally pursued. What we men call accident, fortune, or misfortune, by the all-pervading and all-guiding providence of God, is changed into a means for our training and education. Temporal goods, if regarded from the view of divine providence, are divine gifts, and bring great responsibility, and embrace weighty problems for the individual. Temporal evils mean problems, the solution of which lies in our recognizing the divine gifts and blessings which are hidden, and under the form of evil, and which the man by means of the work of the will's freedom is to develop and bring to light.

Temporal goods and evils, therefore, are not indifferent, whether viewed from the objective standpoint of divine providence, or from the subjective standpoint. A Christian cannot possibly occupy a position of stoical indifference to them. If a Christian were to regard temporal goods as entirely indifferent, he could neither thank God for temporal benefits, nor invoke him for the averting of temporal evils, or pray for divine assistance rightly to use

the gifts God has bestowed. The gospel also expressly declares that temporal goods are not something indifferent, for it says, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33).

An overstrained asceticism, which has often appeared in the Christian Church, goes to the extreme of maintaining that temporal goods are not at all intended to be enjoyed, but intended merely *to be sacrificed*,—that suffering is the only normal form of a Christian's life. Accordingly, this asceticism comes to over-estimate temporal *evils*, attributing to them an exclusive value. But such a view is also irreconcilable with apostolic Christianity. In 1 Cor. 7: 29–31, Paul by no means says that a Christian is to renounce and separate himself from temporal goods; but he says that a Christian is to *have* them as one who has them not, and so is to be ever ready to yield them up as soon as the Lord requires it,—"for the fashion of this world passeth away." This is the frame of mind in which a Christian is to use this world. But amid this frame of mind there lives the hope of an eternal salvation and glory.

Honor and Dishonor.—If salvation and blessedness is the religious expression for the ideal of the personality, honor is the worldly expression. Internal honor and dignity, as the individual's consciousness of his worth in the moral order of the world, ("By the grace of God I am what I am," 1 Cor. 15: 10),—is inseparably connected with salvation itself. External honor, on the other hand, is the acknowledgment which human society allows to the

worth of the individual, or what we are in the idea of others, and is inseparable from our earthly calling, and the faithfulness connected with the exercise of that calling. It is right that we should strive to make ourselves *worthy* of external honor, which however is only an ideal relative good; and if our honor is assailed, we are in case of necessity to defend ourselves. Indirectly, we at all times defend our assailed honor, if we, after the apostle's direction (1 Pet. 2: 15), with well-doing, by good behaviour, put to silence the ignorance of foolish men.

In certain circumstances it may become necessary to give a direct account to ourselves: and here we can point to the example of the Apostle Paul (Galatians and 1 and 2 Corinthians). Right self-defence, however, presupposes right self-knowledge, and if undertaken, will appear in a gentle spirit in which are combined dignity and humility, self-respect and modesty. A false dependence on honor appears now as vanity, and then again as ambition. The honor and respect which a Christian finds with men he must have as if he had it not, and must bear misconception with patience, and in the consciousness that the Lord knows him, —with that self-respect that is rooted in humility and in the knowledge that he is following in the footsteps of his Saviour.

Social Prosperity.—A good name, in connection with a prosperous activity in one's calling, may be fitly designated the highest among the relative goods of life. But there will still be a very essential lack in earthly happiness, if two things be not added which appear most desirable for pri-

vate life,—*domestic happiness and friendship.* In the further course of our work we will view family life and friendship from another side. Here we view both as rightly desired relative goods, which, when given, one seeks to preserve to himself. They are goods, not only because in several respects they support and help us in the prosecution of our calling, but because the moral satisfaction of our need of love in the peace of the domestic hearth, in mutual confidence and cordial cohesion, in sympathetic participation in good and evil days, in mutually removing and bearing personal burdens, is *in itself* something desirable, and because herein also that utterance applies, "It is not good that the man should be alone" (Gen. 2: 18).

Yet there is a false dependence on family life and friendship. Such a dependence arises when we let ourselves be so taken possession of by them, be ruled in such measure by their influence and by regard for them, that higher duties and higher bonds of love are set aside, and do not get justice,—when we allow ourselves to be hindered by them from fulfilling what we owe to our earthly and heavenly calling. And with this is inseparably connected that our loved ones must not be in an absolute sense indispensable to us, and that we are therefore to have them as if we had them not, that is, so that we are ready to part from and to lose them, if the will of God commands, and that the thought of this possibility be always alive in our hearts. And when this possibility becomes a reality, when our beloved ones are called away by death, the problem of the Christian is to bear such a cross in the patience and faith

of the saints, to let the pain be glorified in the consciousness that when the Lord withdraws earthly supports from us, he will train and teach us to hold to him as to our only support (Ps. 73 : 25), in the consciousness that we yet belong to a community surviving every earthly one, namely, the congregation of his saints in heaven and on earth, and with the hope that finally in his kingdom all they shall be reunited who truly belong to each other.

Earthly Possession and Poverty.—Earthly possession is a good, so far as it furnishes a foundation for a free, independent human existence and development. But no man should seek greater possessions than he can in a moral sense transform into his true *property*, that he can really and fully make his own, and take into the service of the moral will and spirit. To possess money as a dead, unfruitful treasure, without having sense and understanding how to use it for the advancement of God's kingdom, is a great perversion of God's gifts. No one should so possess his property as to hang his heart on it, or let it be fettered thereby.

A Christian should also at all times remain vividly conscious that it may be required of him to follow his Lord also in poverty, in struggling with care for daily support. If when we are poor we are shielded from the temptations of riches, we must also strive to overcome the temptations of poverty, and in deed and in truth be followers of Christ. In the words of Agur we may pray: "Give me neither poverty nor riches; feed me with the food that is needful for me; lest I be full, and deny thee, and say, Who is the Lord? Or lest I be poor, and steal and use profanely the name of my God" (Prov. 30: 8, 9).

Health and Sickness.—Earthly well-being is not only conditioned by earthly possession and property, but also by the harmony of the bodily organism, which we call health, without which all earthly activity, as well as all earthly enjoyment, if not made quite impossible, is at all events very much hindered. A superficial consideration might make us think that Christianity must despise the body as something unworthy of the spirit. On the contrary, the truth is, that precisely the most spiritual of all religions is likewise that which most emphatically vindicates the importance of the body as an organ for the self-representation of the spirit. Christianity makes prominent the importance of corporality, not only by its doctrine of the resurrection of the body, but also by this, that it regards the body in the present life as the temple of the Holy Spirit, as also in Christ the eternal Word became flesh and blood, and dwelt bodily among us, and Christ did not arise as pure spirit, but in a glorified body. As Christianity will have our body regarded as the temple of the Holy Spirit, it thereby declares most strongly against every abuse and profanation of the body, against all undermining of the health by immoderation and low passions, and makes it our duty to apply ourselves to the cultivation of the body for a worthy dwelling and a willing instrument of the spirit.

To prevent and counteract a bondage of the spirit under the body, it is of the utmost importance that we strive as much as possible to get the body under our power. In this respect the gymnastic exercises of the old Greeks tes-

tify to a right insight. In consequence of the present sinfulness and disturbance of our true relation to God, it may very often become necessary for us, with the Apostle (1 Cor. 9: 27), to treat our body not so much like an obedient servant, but rather as one ever trying to rebel against the spirit and to dethrone it from the mastery, so that the body must be constrained by the strictest discipline. This is the ascetic mode of view, and though this point of view is carried through one-sidedly by asceticism, yet it preserves its validity according to time and circumstances.

As against the too anxious care for the health, and the weak yielding to bodily weaknesses, the rule of Schleiermacher often applies: One dare have no time to be sick. But though men may be unwilling, yet the Lord's will often bids that we shall have time for sickness, since it is he who throws us on the *sick-bed*. The purpose of time is that we are to ripen for eternity, that we are to pay attention to our heavenly calling, to which the earthly one serves as a mere temporal husk. It is therefore an error to think that time is only given us for earthly labor and enjoyment, and that all else is but loss of time. Labor and enjoyment both do not suffice for the ripening and growth of the soul. Time is also given us for suffering, that we may learn the value of time, learn in it to wait and tarry in patience, to pay attention to our heavenly calling. For sickness is to subserve the healing and growth of the soul, that we may ripen in such quiet for eternal life, and prepare for our death. Precisely on [the sick-bed we become aware that health is only a relative good, and that one must be able to

dispense with it, as with all else besides that belongs to earthly happiness, simply because the destiny of our life is not for this earth. Precisely like external poverty, bodily sickness may result from sin, although one must by no means from the sickness of the individual, or from his earthly need, without more ado, conclude his special sinfulness (John 9 : 3). The chief thing is that we make the right use of our sicknesses, which must be individualized for each person, according to his internal state. When believing Christians make the right use of sicknesses, there is also formed a Christian asceticism, as well as mysticism. As long as there is sickness on earth, it is provided that asceticism and mysticism shall not die out. In the sick person there is formed an asceticism, a continuous exercise of the art voluntarily to bear sufferings and deprivations, such as every sickness brings with it. And along with this there is likewise developed a Christian mysticism, an internal union with the Lord, a mystical love in the intercourse of prayer with him. But this mystical communion of life and suffering with Christ is conditioned by the humble self-knowledge, whether the sickness be a chastisement or a trial. Man has no better opportunity for self-knowledge than that which is given in sickness.

Life or Death.—The preservation and prolongation of life must not be desirable for its own sake, but for the sake of the spiritual contents of which it is the bearer. Therefore, self-defence, when our life is assailed, may become a duty; but for the same reason it may also become a duty to sacrifice our life, when the higher problem of life

requires it. False dependence on life expresses itself as fear of death, a fear that can only be thoroughly overcome from the standpoint of Christianity. Christian love of life consists in this, that one lives it after its true worth, namely, as a preparation and outer court to the future life. A Christian, therefore, lives his life here below as one who is familiar with thoughts of death, and at every hour is ready for the coming of the Lord; he lives in the hope and view of the other world. When one thus lives his life in Christian communion with God, then a soul first gets light upon this earthly life.

To live his earthly life on all sides as fully as possible, is a wish that in itself cannot be called wrong or improper. We only once live on this earth. Only once can we do the earthly day's work, and what is not done under this sun, before the night approaches, remains undone. Although the life of love in heaven is the perfect life, yet our life on earth has its special glory, its peculiar blessings from the Lord. It is a natural, a genuine human wish to become old, to live long on earth. But we dare never forget that this life, despite its relative self-worth, is yet at bottom only a *means* and a preparation for a hereafter, that our last and proper goal is by no means happiness on this earth, but bliss in heaven. From this point of view it must be regarded as a grace to become old, because a longer space of time is thereby granted to us to ripen for eternity.

Our Lord's example shows us that the worth of life does not depend on the length of it, and that in a life of short

duration an infinite fulness of life may be compassed. And the all-important thing, at the exit from this life, is, what treasure have we gained in this life, that we can take over with us into the future kingdom. For in the state after death all earthly ornaments are stripped off, and each one is only himself, and only brings that with him which in the most proper and inmost sense is his own. But our proper self and our inalienable treasure are not our earthly experiences as such; nor is our true self and treasure, our genius and talent, nor yet our knowledge. The kernel of our being is the *will*, and the treasure in question in that kingdom of the future is the *contents* of the will, which in the course of the present life we have appropriated and wrought out. Thus, when we quit this life, all depends on the answer to the question, On what hast thou set thy will? If thou hast set thy will on God's Kingdom, thou then attainest thy home, in which the hidden treasure of thy heart shall become manifest. The chief thing, then, remains not to die until our will be dead to this world, until it is placed under the obedience of Christ, "Not my will, but Thine be done." Therefore the chief requirement that life makes of us is to use the time of this life as a time of grace. "Lay not up for yourselves treasures upon the earth; . . but lay up for yourselves treasures in heaven." (Matt. 6: 19, 20).

Weariness of Life and Suicide.—False dependence on life has its counterpart in weariness of life and dislike of life, a feeling which springs from various causes, partly physical and partly moral. Such a feeling is a special

form of hypochondria, which latter we may designate as a disharmony of the spiritual and bodily organism, as something sinful that is to be fought against. Such a spirit of weariness and indifference about life,—apart from dietetic means, which in many cases are to be applied,—must be fought against, above all things, by regular work, in which the individual can forget himself, as also by living together with men, and by intercourse with nature. While weariness and disgust of life mainly spring from an unfruitfully contemplative tendency, and a leisurely occupation with one thing, it may also proceed from altogether contrary causes, namely, living and moving in an excess of enjoyments, as in the case with many people of the world, to whom faith in Christ, would bring healing.

When weariness of life and the feeling of the intolerableness of life has culminated, it may lead, as experience teaches, to *suicide*, which may be caused either by predominant hypochondria, even without a special occasion; or by a man falling into despair on account of his passions, that he has vainly sought to fight against, so that his very existence becomes an intolerable burden to him; or by despair on account of misdeeds done (as Judas Iscariot); or by any other great adversity, *e. g.* the loss of honor, or of fortune, and so on.

To the Christian, suicide is the climax of all offence against the body and the life of the body, and therein also against the Lord himself, the giver of this life, and of the season of grace vouchsafed in this life. The great sin committed in suicide consists in this, that the man at once

tears himself loose from all his duties, especially from obedience to God, who has placed him in the order of things, in which he should fulfil the will of God not only by acting, but also by bearing and expiating; in this, that he by his own power bursts open the gate of death, and presses uncalled into the world beyond.

It is the problem of the Christian, if it be God's will, to survive all our earthly goods and hopes, and patiently to suffer, even if one had to suffer like Job. It is just this suffering and patience for which the suicide finds no courage, wherefore in his folly he flees from one evil, to meet another far greater still. If suicide has become so frequent in our days, the reason for this is, that unbelief, forgetfulness of God, denial of a future life, has become so frequent, that even in the midst of Christendom, many live with a heathen way of thinking.

Death.—That death as the last crisis is a gain can only be declared in the true meaning of the word by a Christian. To have endured death, to have *rightly* passed through it, means, that one has endured it in faith, has died in Christ. In itself death has indeed its terror, and that proceeds from this, that death is the wages of sin; and although it has lost its sting, and there is no more condemnation to them that are in Christ Jesus (Rom. 8: 1), yet bodily death remains the last form under which the Christian is to die to this world and sacrifice his own will, his natural self-love to the will of God. To endure and "overcome" death, means to *will* to die after the will of the Lord, and to die in justifying faith, in full confidence in the saving grace of God in Christ.

As the hour of death is so uncertain, we must make sure that the hour when it strikes does not find us unprepared (Mark 13: 35, which may also here be applied). To many, too, a swift and unexpected death is allotted. Therefore we must at all times preserve faith in the heart.

Christian Contentment and Joy in Life.—From the hitherto unfolded conduct in regard to temporal goods and evils proceed Christian contentment and joy in life. The contentment of a Christian consists in this, that amid all change of things, God and God's kingdom is enough for him; and that he can only satisfy himself so far as his life is rooted in God and his kingdom. The Christian art of happiness, as we may call it, the Christian direction to true and abiding joy in life, we can comprehend in the following sayings: (1) "Seek ye first the kingdom of God and his righteousness," Matt. 6: 33; (2) "My grace is sufficient for thee", 2 Cor. 12: 9; and (3) "Be ye thankful", Col. 3: 15.

The first rule, "Seek ye first the kingdom of God," embraces in it not only the requirement of love to God, and man, but likewise designates the life-maxim, without which we become involved in an internal contradiction, that makes all repose of mind impossible. The second rule, "My grace is sufficient for thee", makes us conscious that as we can be satisfied with nothing else but the highest, so that highest shall also really satisfy us. If we apply this to actual life and its manifold states, it means that every one shall be satisfied with his own calling and his own position, and find his joy therein; that we are not

to seek our joy in the extraordinary and remote, but in what lies near us. And then, to be satisfied with the grace of God means also that we exercise ourselves in resignation, familiarize ourselves with the consciousness that perfect happiness in the present life, where virtue ever remains so imperfect, is simply impossible, and that we possess the perfect good only in hope. This passage also implies that God's grace is sufficient to overcome all obstacles, and that God's power is made perfect in our weakness if we only put our complete trust in him. But amid all resignation and trust we are to learn an unbounded *thankfulness* for the unspeakable blessings which God has given and still gives us, and all from mere fatherly goodness and mercy, without any merit and worthiness on our part. Sorrow, care, and discontent, have very often their foundation in unthankfulness, in a state of mind that will only make claims, but not give thanks.

The true and essential joy is joy in the Lord (Phil. 4: 4). We can distinguish between *peace* and *joy* in the communion of our God and Saviour. For peace is the inward testimony that reconciliation with God is accomplished within us, that we have been reconciled with God, and by faith have found salvation and grace with him. Joy denotes not only that the opposition is removed, but also that we are living and moving in the new, blessed fulness of life. A man may have peace with God without likewise rejoicing in God, although the first ought always to lead to the second. When joy pervades the mind it feels raised above all sadness and sorrow; then the man

has not only the right feeling of his reconciliation with God, but also of his *life* in God. To all who complain that they cannot attain to joy, we cry again and again, Plunge yourself more deeply into the peace of God, only learn to thank more heartily, only fill your soul yet more with admiring adoration of the love and glory of God, and you will become joyful.

CHAPTER III.

STAGES OF HOLINESS.

SECTION I.

CHRISTIAN DEVELOPMENT OF CHARACTER.

Stages of Holiness.—In holiness there are not only stronger or weaker degrees, but also different stages. When discussing the stages of holiness we may distinguish between beginners, the progressive, and the perfect. This distinction is, however, only relative, and continually changing. Especially the term perfect, no doubt a biblical term (Matt. 5: 48; 19: 21; 1 Cor. 2: 6; Heb. 6: 1), can only be understood relatively, for an absolute perfection is not reached on this earth, and the Apostle Paul, who yet certainly belonged to the number of the perfect, says of himself in his later life, "Not that I have already obtained, or am already made perfect," (Phil. 3: 12). Nevertheless, the division given has its value, inasmuch as all life, and so too the Christian, incontestably has a beginning, a progress, and a completion.

The important thing here is, above all to have the right standard for progress. This standard we have in the relation which the freedom of man's will occupies to the law of

God. With beginners in the Christian life, freedom, or our moral willing, is reconciled with the law, that is, freedom and grace are found in immediate unity, in that they realize that they have obtained justification by faith, and as God's children feel themselves redeemed from the bondage of the law. In the enthusiasm of first love, and in the joy at paradise regained, the opposition between duty and love is done away. The burden of Christ appears to be light to them, while they do not yet know from experience, that in order to be able to appropriate the cross of Christ in its *full meaning*, serious trials must first be undergone. Beginners grow and increase in all quietness, but can only be reckoned among the more advanced, in the stricter sense, when they too are led into the trials of life, and endure in them. Progress is shown in the increasing dominion of the spirit over the flesh, in that it becomes easier to us to overcome ourselves, as also to gain the victory over besetting sins, even over the special weakness belonging to our peculiar disposition. Progress, moreover, not only makes itself felt in the practical direction, but in the contemplative and mystical as well. It is a mark of progress that we do not in our Christian knowledge remain standing at the first elements, but "press on unto perfection" (Heb. 6: 1), so that we may "apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge" (Eph. 3: 18, 19), so that we are in a position to "prove the spirits, whether they are of God" (1 John 4: 1), and no longer allow ourselves, what so easily

happens to unestablished minds, to be "tossed to and fro and carried about with every wind of doctrine" (Eph. 4: 14), but amid the struggles of the present time stand firm and unmovable, faithful to the truth, and upright in love. Progress is also recognizable in this, that we learn ever better to strive and continue in prayer. For prayer is in any case the fundamental condition of all progress. The ordinary criterion by which we become aware that we are making progress is quiet peace and glad courage for living.

The perfect, in the strictest sense of the word, would be those in whom freedom and grace were in quite unbroken harmony, and the will of God was perfectly fulfilled. To this stage, however, no one attains in this life, except approximately. Even if there are those who in a definite direction attain to perfection and mastery, in respect to certain temptations against which they no longer need to struggle,—yet still there remain imperfections in them in other directions.

States of Holiness.—As one may speak of stages of holiness, so, too, of *states* of holiness. Although the union of grace and freedom is in principle given in regeneration, yet it must be gradually developed under a continued mutual working of grace and freedom. Two states may be distinguished in the inner life of the Christian,—of refreshment on the one hand, and on the other of inward drought and abandonment; on the one hand of peace, on the other of temptation; on the one hand of peace and joy, on the other of unrest and anxiety.

We must familiarize ourselves with the thought that we

are here in a land of changes, and that only under a succession of light and darkness, of fulness and want, of sorrow and joy, can we ripen for everlasting bliss. In hours of elevation we should prepare ourselves for trials and struggles; in hours of fulness of blessing, for the time of want and abandonment. And conversely, in times of trial we should remember those blessed hours in which God gave us a pledge of grace, and expect their return. But amid all the changes that overtake us we should hold to God's word, whose truth and grace is independent of our changing moods and feelings; should remain confident that even in states of deepest abandonment God the Lord is still with us, though his face may be veiled to us.

In practical life one may distinguish between states and moods of active zeal, combined with clearness of spirit, watchful thought, and prudence, and states and moods of weariness, when we are lax, weak, and seem indifferent, when we need the exhortation again to "lift up the hands that hang down, and the palsied knees, and make straight paths for your feet" (Heb. 12: 12, 13). This state of spiritual languor, if no powerful opposition be made against it, passes into that of lukewarmness (Rev. 3: 15), —a state in which it may always be assumed that the deeper needs of the spirit and heart have been thrust aside, if they are not on the point of entire extinction. Akin to this state of languor and lukewarmness is spiritual slumber, and the state of drowsiness, when we go on in a dream-like state of stupefaction, when the lamp of the spirit is extinguished, as with those five foolish virgins in the para-

ble (Matt. 25: 1–13). And such a state of slumber very easily passes over into the state of spiritual death. These states of sleep and death often occur in men whose Christianity has sunk down to an outward Christianity of habit, where one has the forms of Christianity, but without oil. These are all dangerous states, against which we must watch and pray. No Christian life may fully escape them, and only grace can again awaken us and bring us back into the state of lively and joyful zeal.

Development of Christian Character.—Amid all the growth and struggle of sanctification, amid its various states, the Christian character is developed and ripens. But as the development of Christian character is not a mere process of nature, but a development in the sphere of moral freedom where God and man are the two chief factors, there emerges the problem, at every moment of the history of our development, to prove "what is the good and acceptable and perfect will of God" concerning us (Rom. 12: 2). And to know the will of God is not only to know his will in general as this is revealed in the law and the gospel, but to know his will concerning *us*, as well in special cases, as also in our personal life as a whole. We must therefore ever pay attention to the voices of God, and this is especially necessary at the turning-points of our life, when an epoch of our education is closed, and the Lord will lead us over to a new epoch. Such turning-points and crises in the development of character may proceed at times purely from within, but very frequently they occur in connection with changes of the external sit-

uation of life. In all these cases the great thing is not to miss "the acceptable time, the day of salvation" (2 Cor. 6: 2), not to ignore God's will toward us.

As long as a man exists on earth, so long there still remains an opportunity for the development of his character, there still exists the possibility of turning. Grace affords us renewed times of repentance and faith, in which we could become conscious of our failures and wanderings, turn from them, and be renewed in the inner man. But in all circumstances it is important to redeem the time (Eph. 5: 16). And most men who, in an hour of clear reflection, look back upon their life, will acknowledge that much has been neglected, not only in the highest and holiest, but also in humble earthly respects, because we did not use the decisive moment when we had a choice given us. General rules cannot be laid down, for all this can only be judged after individual circumstances. As regards the highest and holiest relation of our soul, all is expressed in the one word, "Watch and pray." Always have oil in your lamps, for we know not the day nor the hour when we must give an account of our stewardship. And when death comes we shall appear before God as we are, our inmost being shall then be revealed in his holy presence.

Falling from Grace.—As a fall into sin by the regenerate man is ever a relapse into the old worldly state, and thereby brings with it a relative loss of grace, the question arises whether it is conceivable and possible that a Christian character should absolutely fall from the state of grace, from a state of righteousness and holiness, so that he who at

one time was a member of the kingdom of God, would after all be finally lost. The theologians of the Lutheran Church (except Martensen) affirm that it is the teaching of Scripture that a Christian may *fall from grace*, while the theologians of the Calvinistic school of thought as decisively deny that there can be any absolute fall from grace on the part of one who at one time was truly regenerated. In cases where experience seems to witness that persons once regenerated have wholly fallen from grace, these latter, maintain, either that the fall from grace has not really taken place, or, that regeneration had not really taken place, but was only an awakening, about which men are liable to the greatest delusions.

There is within the whole compass of Christian ethics no point which so much needs to be considered with fear and trembling, and to be guarded on every side, as that which lies before us. For in none is the delicate and sacred boundary line so easily injured, which protects the joyousness of believing confidence in the grace of God, on the one hand against despondency, and on the other against presumption.

What is true in the Calvinistic view lies in this, that the new life which has been implanted by the working of the Holy Spirit in the heart and mind of the believer is a divine act and abides in man, with more or less power as an active principle, as long as the man lives on earth. That work of God in his heart, known as the new life, the new birth, the divine principle of life, lies hidden in his inner personality, even in him who has fallen the deepest from

the grace of God, and though it may be covered with rubbish and the divine life may be almost smothered, nevertheless by repentance and faith, by conversion, by the awakening wrought by the Spirit through the Word of God, this hidden divine principle of life, can be fanned again into flame, and the divine life permeate the whole personality,—and such a repentance is open unto every fallen Christian, up to the very hour of his death, unless he has committed the unpardonable sin. In this lies the truth of the Calvinistic view. But the Scriptures very clearly imply that a Christian may fall from grace, not only for a time, but be forever lost. All we need to do is but to glance at the admonitions and warnings laid down in the New Testament. They not merely hold up before us possibilities and actualities of wandering from the truth, of making shipwreck of the faith (1 Tim. 1: 19), of apostasy from the living God (Heb. 3: 12; 6: 6), and of falling into ungodliness of every sort, but they also require positive activity in order to make our calling and election sure (2 Pet. 1: 10), and speak of a faithfulness even unto death (Rev. 2: 10), and of a holding fast of the beginning of our confidence firm unto the end, as the condition under which alone we are at liberty really to regard ourselves as fellow-partakers or fellow-heirs of Christ (Heb. 3: 14). It is also certain that the prediction of an impending general *apostasy* forms the dark back-ground to the prophecies which refer to the kingdom of Christ and its history (Matt. 24: 5, 11, 12, 24; 2 Thess. 2: 3–12; 1 Tim. 4: 1; 1 John 2: 18; 2 Pet. 3: 3; Jude 18).[1]

[1] Compare *Harless*, § 29.

SECTION II.

CHRISTIAN ASCETICS.

The Object of Christian Ascetics.—If a Christian, although in full assurance of grace, must yet, in the earnestness of holy anxiety work and labor that he may be saved, and amid the labor of his heavenly, likewise accomplish the works of his earthly calling to which the Lord has called him, certainly he will also use the means of advancement offered to him, will abstain from all that can hinder him, and exercise the abilities that are of service to him in this. And so we meet the conception of Christian *Ascetics.* The object of ascetics is dominion of the spirit over the flesh, combating all self-exaltation and pride, as well as lust of the flesh and of the eyes (1 John 2: 16). As the perfection of character consists in its purity, its energy, and its harmony, ascetic actions may be grouped essentially in this three-fold direction.

Purity of Character.—As purity of character depends on purity of sentiment, the ascetic actions belonging to this will be chiefly the contemplative—mystical: study of the divine Word, prayer, participation in public worship, and partaking of the Lord's Supper. These actions, which in their nature must likewise be held as independent ends, become in this connection lowered to means, in that we prescribe to ourselves an order, a regular use, in order hereby to promote on all sides the dominion of spirit within us, to combat sin, and to cultivate the higher life. As the indispensable condition of purity of character is *self-*

knowledge, we need continually, in the spirit of Christ, to examine ourselves. While experienced Christians need to appoint no definite hours for self-examination, because a spirit of self-examination pervades their whole life, it is necessary for the less advanced to observe definite hours in which they may prove themselves in the light of God's Word.

Energy of Character.—In addition to self-knowledge we may name *self-denial* as the second chief ascetic means that is to be applied to cultivate true chastity and energy of character, in contrast to the lust of the flesh and the lust of the eyes. Self-denial, however, implies more than self-control. Self-control is the dominion of the will over our nature, over inclination and temperament, and therewith likewise over all that is meant to be the organ of the will, its ministering instrument, bodily as well as spiritual. But self-control in itself may still be in the service of egoism, of selfishness,—whereas the essence of self-denial consists in killing selfishness in its root, not merely this or that inclination. Self-control in itself ever holds fast to self, while in self-denial, self is just what is sacrificed, while our will entirely submits to the divine will, and the man himself dies with Christ to live with him. It is only self-denial that leads not only to outward, bodily, but also to *inward chastity*.

Without self-control, however, self-denial and obedience cannot be carried out. To true self-control belongs not only the power of the will to be lord over our bodily organs, but also over our *world of thought*, and of *fancy* or

imagination. But as it belongs to self-control to keep oneself free and independent of all impure, irregularly roving fancies, so also from dim feelings, accidental moods and humors, which are often connected with states of the body, and arise from the unconscious domain of our being. The first thing, therefore, that is necessary, if we are to remain independent of the deceptions of the fancy, of the change of feelings and moods, is this, that we make for ourselves firm *principles*, definite rules and purposes, and keep to them amid all changes. But that such principles may become and continue effectual, it is not only requisite that the will be sanctified, but also the organs, bodily and spiritual, must be cultivated in the service of holiness, that they may come, even without special effort, to work of themselves in a normal direction, and be ready to serve the will. The more perfectly our sanctification is carried out, the more will principle, inclination, and habit, coincide, the more will the organs, with ease and without resistance, move in the same direction as the will. On the other hand, the more imperfect sanctification is, there is the more conflict between the will and the organs, which last have then a tendency to anarchy, and would go their own way. It becomes then the more necessary for maintaining the dominion of the moral will, and that we prescribe to ourselves ascetic dietetics and gymnastics.

Ascetic dietetics is at the same time bodily and spiritual. It aims at the recovering of the health of the entire man, by bringing back the personal organism to its right measure, and restoring the right relation between abstinence

and enjoyment, exertion and rest. Now as the chief form of sin in every human individual is twofold, namely, sensuality and pride, such means especially must be applied as are adapted not only to make the man sober and chaste, but also humble. *Fasting* and *prayer* are the two chief means that the Church from of old has commended to believers, and which, in combination and rightly applied, have also really approved themselves as the right means. All who need ascetics at all will also need at certain times, and in a certain degree, and will impose it on themselves, to abstain from certain enjoyments, although allowable in themselves (Rom. 13: 13, 14). In every case, however, bodily dietetic must go hand in hand with the spiritual, without which the former can only be of little use. In a spiritual point of view, it may also be needful for us to prescribe to ourselves a certain abstinence. For although "to the pure all things are pure" (Tit. 1: 15), yet, in fact, but few are pure. We may lay it down as a rule that a Christian must be very critical with reference to what he allows to enter his soul, and with what he occupies himself, especially in the choice of his reading, both as regards its quality and quantity.

Along with prayer and fasting, the old ascetics gave the counsel that it was well often to think of death and the judgment.

While the ascetic dietetic aims to lead back the organism to its right measure, and to bring it into the right order, the ascetic *gymnastic* aims to train the bodily as well as the spiritual organism to strength, dexterity, and relia-

bility. We should exercise the bodily and mental abilities that are necessary for our life. For the cultivation of all our organs is of benefit to us in the work of our calling; and, what is the chief thing in a personal point of view, we are thereby exercised in self-control and self-conquest. Exercise consists in repetition, and repetition becomes our habit.

Harmony of Character.—Where there is a harmony of character there must also be a richness of character, the spiritual power to embrace the manifold phenomena of life as a means of growth in the kingdom of God. To cultivate this harmony of character the following means are to be employed: above all the study of the Word of God, read with open eyes and ears; then intercourse with nature, the study of history, as also intercourse with men of various circles of society of culture. We may also add, to live in one's time, to keep the eye open for all that is stirring in the present, yet subordinating everything to the spirit of the kingdom of God.

We may therefore close this discussion of Individual Ethics, by summing up our results: Self-knowledge and self-denial, in connection with self-control, to which we also add the free and fresh activity of the spirit that unfolds itself in self-forgetfulness and surrender,—these are what must be exercised that humility and obedience, chastity and sympathetic righteousness may be developed in the individual, and thereby love and evangelical liberty may take shape within us, and become character. But what must ever be kept in view is, that we strive toward the

standpoint and the stage of the Christian life where Ascetics is superfluous, where that which in ascetic only serves as means, becomes a living element in love, is assumed into and pervaded by love. The best school for the formation of our character is the sphere of life and of sufferings into which the Lord himself sends us.

Within the family, the State, and the Church, our character must develop and take its shape as moral life, as constituent members of society, and to these topics we now call your attention. Within these circles each individual finds his special task, where exercise in virtue coincides with the actual practice, and where the individual is to labor for his personal perfection, while he likewise labors for the perfection of the whole.

SOCIAL ETHICS.

THE MORAL LIFE OF SOCIETY AND THE KINGDOM OF GOD.

CHAPTER I.

THE FAMILY.

SECTION I.

THE FAMILY AND THE MORAL WORLD.

The Moral Life of Society.—The moral life of society is developed in the Family, the State, and the Church, which latter is the Communion of Saints. The individual ought to be a member of each of these circles, and to occupy with respect to them a relation at once of co-operation and appropriation, of toleration and devotion, while constantly aiming at his own perfection as well as the perfection of the whole. One essential side of man's destination is displayed in each of these social circles, and the purpose of Christianity is to develop the "new man" within each. It is in proportion as the Christian ideal of human nature is realized in them that the kingdom of God attains a social, and at the same time an individual, appearance on earth,—the Kingdom of God, however, neither

does nor can attain its perfection in this world. These forms are only intended for this earthly and temporal existence, and in their deepest import are but preparatory and educational. It is by living in this fore-court that we are trained for the perfect kingdom of love, righteousness, liberty and blessedness, in which both the divine and the human, the community and the individual, together with man's various gifts and powers, will be exhibited in a *harmony* as yet inconceivable, and requiring a dispensation utterly different from the present.

The Family the beginning of the Moral World.—The family is the beginning and foundation of the moral world, and not the individual as philosophers like Kant, Fichte, and others maintain. This world is ever beginning *anew*, as it were over again, with the family. Such thinkers wholly forget, though the fact is daily before their eyes, that birth and education, generation and tradition, are inevitable conditions of the physical and intellectual life of the human individual. That marriage and the family form the beginning of the human race is also the view of revelation, which makes the whole race descend from one pair.

The family, then, reflects within its particular limits, the general type and order of the moral world, though this is individualized under very various forms upon the different stages of social life. This type, which is to be increasingly worked out, is that essential *equality* of differing personalities created in the image of God which after all exists in the midst of a system of *inequalities*. For even in the family it is evident that human beings are not appointed to

a uniform equality, but to *social inequality*. The family exhibits in all respects, by the relation of husband and wife, between parents and children, whether male or female, between elder and younger brothers and sisters, between masters and servants, not a uniform equality, but a relation of superiority and subordination, a contrast between authority and dutifulness,—differences which are not to be obliterated, but harmonized and transfigured to a true religious and moral equality, by love and by the higher development of human nature.

As the family thus sets before us the social type for the moral world with respect to the mutual relations of mankind, so does it also reflect the type for the relation in which the moral world is to stand to nature, by bringing to our notice both *property* and *labor*. For a family can neither be founded nor maintained without property, such an amount of temporal possessions as is necessary to an existence compatible with the dignity of human nature, whether we speak of the mere necessaries of life or of its enjoyments. Property must, however, be obtained, and that by labor; and it was to the first husband that the command was given, "In the sweat of thy face shalt thou eat bread" (Gen. 3: 19), including also the thought, In the sweat of thy face shalt thou provide for thine own. The foundation of property, therefore, cannot be individualistic, that is to say, it cannot begin with the individual man alone, but must be founded on the idea of the moral and legal community. It is certain that property cannot attain its full development or meaning before the appearance of the State. But the

very existence of property is assumed by the existence of the family. And even within the family it is evident that property has not merely an individual, but also a social importance; it is a matter affecting not only an individual member, but the whole family, and so far as the possessions of the father are transferred to the children as heirs. That children are the lawful heirs of their parents is a principle which pervades the entire Scriptures (Gen. 15: 3; Luke 15: 12; Gal. 4: 1).

Christianity has given the Family its true Moral Importance.—In the ancient heathen world the family forms merely a point of departure for political life, as can be seen from Plato. But Christianity, which recognizes not only in man but in woman, the immortal human being with his celestial dignity, and which distinguishes between the outer and the inner man, has given to the family an importance of its own independent of the State, by means of which it appears as a form under which the Kingdom of God upon earth is manifested as a training-school not only for the State, but also for the Church of Christ. It is in the family, by childlike reverence and dutifulness, confidence and submission, love and fidelity, that the corresponding religious and moral elements of Christian faith and love, a life of communion with God, of willing submission to his holy law and Gospel, are early developed in the soul. It is upon the family that the stability of the Church rests, and it is only when the family recognizes its membership, not only in the State, but in the Church of Christ, that it can fulfill its vocation. The family and the Church are in very truth

the upholding and preserving circles within the moral world. It is by means of these alone, that authority and freedom, obedience and dutifulness, self-sacrificing love and fidelity, these main pillars of the moral world, are founded and erected in the human soul. Every renovation of national vigor, every thorough reformation, must proceed chiefly from these two circles; and the cure of any diseases which may have penetrated them, must first of all be effected, unless the entire condition is to be regarded as incurable. So long as the Church proclaims the pure Gospel, and the people lend a willing ear thereto, so long as family life is on the whole pure, the possibility of rearing up again a ruined nationality still exists. Matters are in the most irretrievable condition when both Church and family have been infected by corruption, and have become incapable of reform.

Marriage.—The beginning of the family is marriage. Upon the natural basis of the distinction of the sexes, marriage is the uniting of man and woman into one personality. That partialness of individuality implied in the relation of the sexes is to be abolished in marriage, by the fact that each receives to itself its counterpart, the man thus first becoming a man, and the woman a woman, in the truest sense of the word. It is in this relation of reciprocity, this mutual help and assistance, this giving and taking, that each part first attains its true manhood or womanhood, and neither the physical nor the moral capabilities of either the male or female nature can be developed without this relation. If indeed marriage is regarded only in its natural aspect, no other vocation is allotted to it but the sat-

isfaction of natural instinct, and the propagation of the race. But perverted and partial as such a view is, the opposite mode of regarding it, which considers marriage as a so-called Platonic attachment, exclusively a relation of heart and intellect, is no less partial.

Monogamous Marriage.—It is implied in the very notion of marriage that it should be monogamous, a relation between one man and one woman, whom only death can part. Heathendom exhibits in polygamy the profanation of marriage; nor was its purity maintained even in Israel, as is evident from the history of the patriarchs. Christianity, however, restored the dignity of marriage as a divine institution, as descending from Paradise (Matt. 19: 5), reauthorized monogamy, and recommended it to the moral consciousness by raising woman to the dignity of a free personality, and recognizing her as a fellow-heir of the grace of life (1 Pet. 3: 7).

Celibacy.—Though Christianity attributes so great a value to marriage, that, so far as its conditions exist, it must be regarded as a duty incumbent on each to enter into matrimony as a state appointed to him or her, yet there has existed in the Church from the very first an ascetic tendency, which has regarded celibacy as the higher and holier condition. Now, though much that is spurious and pernicious has been the practical effect of this ascetic view, yet, as involving a deeper element of truth, it must not be rejected without further examination. We find some points of contact in the New Testament, for the same apostle who so emphatically extols the sacredness of marriage

(Eph. 5; 28–32), and even says that they who "forbid to marry" give heed to seducing spirits and doctrines of demons (1 Tim. 4: 1–3), attributes a special holiness to celibacy. He recommends it not only "by reason of the present distress" (1 Cor. 7: 26), *i. e.* the perils entailed upon the Corinthian Christians by persecution, which the unmarried might more easily endure than the married, who would be entangled with cares for wife and children,—but he unmistakably regards a single life as in itself better and happier, if the individual possesses the same gift for it which the Apostle had (1 Cor. 7: 1, 7, 32, 34). St. Paul also plainly gives us to understand that prayer is hindered by the marriage relation, by advising married persons to separate for a time that they may give themselves to fasting and prayer (1 Cor. 7: 5). The other main point which asceticism has in view is that the heavenly state is superior to our earthly condition, and that in the life to come they neither marry nor are given in marriage (Luke 29: 35). This no one can deny. Marriage is only an earthly relation. But as such it is an image of the highest love, a preparation for the future and eternal kingdom of God.

It is true, however, that there are individuals, both male and female, but especially female, possessing a special gift of celibacy, whose desire for the kingdom of God so greatly preponderates over earthly desires, that earthly pleasure and affection are to them of slight importance. They feel exclusively the need of living in communion with God, in mystic intercourse, and in services of love for his kingdom, and anticipate in this sense the future

state. It is just because they anticipate the heavenly life, that they are unable fully to live out the earthly life. They never experience the joys of married and family life, and the great treasures therein involved; they never know its duties and its crosses, which together pertain to a complete earthly existence, destined to be absorbed in due time, in a heavenly one. A celibacy, too, which has to be maintained by a continual struggle against inclination, and by repeated effort to stifle impure imagination, is far inferior to an ordinary marriage. Such a celibacy only justifies the saying, "It is not good that the man should be alone" (Gen. 2: 18).

All arbitrarily chosen celibacy is objectionable, and it is, moreover, an act contrary to duty to decline marriage for the sake of ease, or of maintaining a so-called independence. A celibacy determined on from duty and conviction must either have for its reason individual peculiarities, or special circumstances. In some circumstances also it may be a duty to choose celibacy for the kingdom of God's sake, because the special activity to which an individual may be called for the cause of Christ, *e. g.* that of a missionary, would encounter in married or domestic life too great hindrances to its full development. Many are compelled to live a single life, not from their own choice, but because circumstances have necessitated it. For such it is a duty to submit with resignation to the privation imposed upon them. This applies to those whose affection has not been returned, or who, for any cause, have failed to find the individual to whom they would wish to unite their own

life. Such celibacy, resulting from an absence of reciprocity, occurs more frequently in the female than in the male sex, because it is not the woman's part to seek the man, but to be sought by him. Another reason for compulsory celibacy is found in the fact, that owing to false standards of life and extravagant demands of society, many men are without the necessary means of supporting a family or maintaining a home, a circumstance whose result is that many women must remain unmarried. This sort of celibacy, arising from such false views of life, which in our days have increased to an alarming extent, and induced immoralities of various kinds, is among the darker aspects of our present social condition.

SECTION II.

CONTRACTION OF MARRIAGE.

Choice of a Partner.—To all men there comes a time which may be called the time of awakening love,—a desire for affection, a seeking, a presentiment, a dreamy hope, which at last takes the form of inclination for some one individual woman, and stirs up more or less consciously the whole soul. This propensity to love may often change its object, till at last the individual is found with whom is formed first the tie of betrothal, and afterwards that of marriage.

To choose a partner for life is nothing less than to choose one's future, a future decidedly influencing not only

the external destiny, but also the development of character; therefore a future which one ought to be able to encounter with full trust and confidence. When we consider the levity with which this step is taken by so many, we can but wonder that there are so few unhappy marriages. In this matter the main point to be considered is, whether there is agreement of disposition, whether the individuals are adapted to each other, whether they have such qualities as fit them to belong to each other and to live with each other for life, not only in the great events of life, but also in all those daily recurring details, in which the peculiarities of the natural dispositions are brought forth, in which not merely the excellencies of character, but also its faults and deficiencies are exposed. It is the greatest happiness to attain to a certainty, raised above all doubt, as to whether we have chosen rightly. To choose with doubtful feelings is, under all circumstances, not only dangerous and mischievous, but also sinful. True certainty can only arise from the enthusiasm of love, from the heart's inmost impulse, combined with enlightened and quiet reflection. There is a certainty which is slowly attained, as well as one which suddenly springs into existence.

That marriage must not be entered upon without first seeking parental sanction may be inferred even from the commandment, that thou shalt "honor thy father and thy mother." We do not mean to say that parents have an absolute right and power to forbid a marriage, much less to force one upon their children against their inclination. It may, however, be asserted that if a marriage contrary to

the will of parents is to be entered into with a good conscience, very serious *moral* reasons for it must exist, and all consideration demanded by the circumstances must be shown.

Marriage of Inclination.—The contrast between a marriage of *inclination* and a marriage of *reason* seems reconciled in the true marriage, which is a union of the two. An inclination which does not include, though unconsciously, the element of reason, will soon prove to have been a delusion. What is called a marriage of reason is very often a marriage of convenience, or for the sake of money, or one contracted for the purpose of attaining a higher social position, rank and standing. All these are non-ethical, and while such a marriage may be called prudent, it is certainly not reasonable. On the other hand, there is such a thing as a really reasonable marriage, which though differing indeed from one arising from affection, is still not really blamable, because duty is its motive. To mention a familiar example: a nobly-minded woman perceives it to be a duty, for the sake of filling the place of mother to the children of a deceased friend, to marry a widower who makes her the offer of his hand, although the feeling she has towards him is not love, but respect and confidence. No one would question the moral value of such a marriage. The normal marriage also requires that there should be no undue discrepancy of age between the parties, and that natural endowments and education should be of such a kind in both parties that a real reciprocity of giving and receiving may exist.

Church Solemnization of Marriage.—Marriage is by no means only the affair of the married couple themselves, but, by reason of its far-reaching importance to the whole human race, the affair of the State and of the Church. It therefore needs recognition and ratification on the part of the State and the Church. The State must establish the conditions under which it will acknowledge a marriage to be valid, and children to be legitimate, and must consequently require also that a marriage should be contracted by means of a formal act, to render it known and manifest, and by means of which its actual contraction may be authenticated, a matter often of great importance. The Church, moreover, must, for the sake of its members, take care that no hindrance to the validity of a marriage, *e. g.* forbidden degrees of kinship or certain kinds of divorce, should exist. And it is by no means to be taken for granted that the views of the Church and of the State coincide.

By reason of the importance of marriage, not merely in a civil but also in a moral and religious point of view, the Church cannot but insist upon its being ratified by a religious act, by the persons who enter such a contract sealing it as in the presence of God and the Church, listening to the commands and promises of God, accepting the intercessions of the congregation, and receiving the divine blessing on a Christian carrying out of the marriage vow. Hence no Christian would desire to avoid it, and arbitrarily to break with the ancient custom of the Church, an act which would imply that he was ashamed of avowing his proceeding before the Lord and his Church.

But marriage has its civil as well as its ecclesiastical side; and it must be regarded as a matter of great importance that Church and State should here harmoniously co-operate. For this reason the ecclesiastical and civil elements, have, from remote ages, been so blended among Christian nations, that the Church's consecration has been the condition of the civil validity of marriage.

Impediments to Marriage.—Among impediments to marriage we would especially mention those arising from natural relationship,—the forbidden degrees. The general notion underlying this prohibition is, that they who are united by ties of blood already stand to each other in a relation of reverence, dutifulness, and affection, which would be abolished by the matrimonial relation; and that such marriages are an impure and unnatural mingling, a removal of boundaries placed by the Creator himself. When it is said that the man is to leave his father and mother (Gen 2: 24), this does not only forbid the marriage tie between parents and children, but involves also the more comprehensive thought, that the man is not to seek a wife in his father's house, in his own family, but in another house and another family. It must surely be confessed that there is at present too great laxity in this respect, and that the laws of the State need revision in a stricter direction, even if we should feel some hesitation at carrying out the prohibition to its extreme consequences. Dispensations are justifiable with respect to the more remote degrees of kinship, and cannot be entirely avoided.

With the ethical point of view is combined also a physi-

cal one. For experience, corroborated by numerous examples, shows that when intermarriages are continued in the same family, without the introduction of fresh elements, the type of the family loses both in physical and intellectual power and energy.

SECTION III.

MARRIED LIFE.

Duties of Husband and Wife.—The husband and wife are not to look at marriage from the standpoint of fortune, happiness, or enjoyment, but to regard it as a vocation, whose sacred duties they have to fulfil. The husband is, according to God's ordinance, to be the head of the wife (Genesis 3 : 16; Eph. 5 : 23; 1 Cor. 11 : 3), and also of the whole family, for which he has to provide; while at the same time he is to occupy his position in the civil community, in which he finds his sphere of action. The wife, on the other hand, is to be the ruling centre of the household, and though, by entering upon the marriage state, she is by no means obliged to separate herself from all other social or friendly intercourse, and is not thereby at all excluded from other interests, still the proper sphere of operation prescribed to her by nature itself is in her home. It is she who must make her husband's and children's home comfortable. When then we desire in a woman frugality, economy, method and neatness, such qualities are not to be despised as insignificant, mean, and prosaic, but are, on the contrary, the indispensable conditions of that poetry

of life which ought to flourish on the domestic hearth. The wise King of Israel did not despise them in his description of the woman whose price is far above rubies (Prov. 31: 10–31). And when we say with Scripture, that the man is the head of the woman, and esteem it the woman's vocation to serve, though this may indeed be in conflict with modern theories of the emancipation of woman, it certainly means anything but that the husband is to be a despot, and the wife a slave. On the contrary, the contrast between the man and the woman is to be harmonized in the union and reciprocity of love. And it is just because she serves, because in her service of love she cares for husband and children, for the whole circle of those to whom her heart is bound, that she practically exercises authority, by impressing upon the whole life of the household the stamp of *her own* peculiarity. The right must also be conceded to her of executing this her domestic vocation in her own way, and according to her peculiar taste.

Married Love Must Increase.—In many cases growth in love is checked, because the married couple, too secure in possession, neglect to be ever acquiring fresh mutual love and esteem. Their affection fades into indifference and merely external habit. This growth may also be impeded and choked when love is too selfish, when those who love desire to belong to each other after a fashion altogether too partial and exclusive. This perverted desire for sole possession develops often into the passion of jealousy. When love is in a healthy state, married people have confidence in each other, mutually believe in each

other's faithfulness, and know that love can only flourish and increase in that element of freedom which finds its natural boundary in the fidelity of one heart towards another.

That love may abound married people must share everything with each other. But this is impossible so long as they are not in a condition to share also each other's interests. The husband must understand how to enter into the interests of the housekeeper, and thereby to educate not only his sense for details, but especially for the particular. And the wife must be in a condition to share the interests of her husband, and rejoice in and appreciate his pursuits. In many cases she may do good service to her husband, as his support and assistant in his business; and it may often be of importance to a man to listen to the advice of a sensible wife, whose more direct feeling and sound views may hit upon the right course with greater certainty than more intricate reasoning could. Generally speaking there is not one of the interests that stir and engross a man, which has not an aspect into which a woman can enter, while, with respect to art and poetry, she is able to appropriate them entirely.

It is in this harmonious intercourse, and in constantly progressive growth of love, that the *happiness* of married life consists. Certain external conditions are indeed requisite to this happiness; but riches and superfluity are by no means to be reckoned among them. These considered in themselves are but an ambiguous happiness, and, especially at the beginning of married life, bring with them

temptations, in which, unless they are earnestly resisted and overcome, the growth and prosperity of love are suppressed. In married life, though men and women think just the opposite, it must be regarded as a fortunate circumstance, and one likely to promote affection, for a husband and wife to start with but a limited capital, and to rear the edifice of their home and family by their own labor and economy, and to be able themselves to fashion a habitation and external surroundings for their love, exactly corresponding to its peculiarity. The allotments of human happiness are distributed in various forms, and riches may certainly be a blessing; but they to whom it is appointed to begin their married life in riches and abundance, and who therefore miss the pleasure of building up their own home, must find their compensation for this deficiency by trying to prepare their joy and happiness in other respects.

The Trials of Married Life.—No marriage is pure harmony and happiness. The experience is soon made, that this paradise is at the same time a school replete with serious discipline and trial. The deep seriousness involved in marriage is also soon brought to light by this or that unexpected dispensation, by reverses, disappointments, cares for sustenance, loss of property, sickness, and bereavements. Again the seriousness of marriage is every day shown by the work which married people have with themselves and their own souls, by the conflict with sin, without which the growth of love already spoken of can by no means take place. In married life the former illusions of love cease, the qualities which each attributed to the other,

when they saw each other in a beautifying light, disappear; and, on the other hand, many unsuspected faults, peculiarities, and deficiencies appear. Everything depends especially on resisting whatever militates against fidelity, as soon as it is perceived. Under this head we include also every temptation to mutual indifference, lukewarmness, and reserve. It is the duty of each to strive against those faults in particular which give the most offence to the other, and render him unamiable in the eyes of one united to him in the bonds of affection. It is incumbent on both to bear each other's burdens, and this especially includes a patient bearing of each other's faults and weaknesses, a willingness to forgive them, and a readiness to lend all kindly help towards forsaking them. And no small portion of the burdens to be thus patiently borne consists of those occasioned by the individual temperament. In this respect a diversity of temperament is desirable in married people, for they will then be better able to help each other, than if they both had the same temperament, for example, if both were naturally inclined to melancholy or impetuosity. Among the things which often trouble married life must also be reckoned the ill humors and dissensions which may be caused by trifles. Unimportant differences, little quarrels, disputes about trifles, may result in great disturbances.

The true superiority to such temptations, the true power for bearing both the less and the greater trials of life, and at the same time strengthening the love which is pleasing both to God and man, is to be found in Christian faith.

That work by which each seeks mutually to educate and help the other, must in its deepest reason be a work for mutual sanctification, for attaining through and with each other maturity for the kingdom of God. Christian faith teaches married people to regard each other not as beings destined for this earthly life alone, but as beings destined one day to rise from the dead, as fellow heirs of the grace of life (1 Pet. 3 : 7). It imposes upon them a mutual responsibility for each other's souls, utterly unknown apart from Christianity. Amidst the silent growth of faith and holiness marriage must approach that ideal which the apostle holds up, when he perceives in the intercourse of man and wife a type of the intercourse between Christ and the Church,—an ideal so great and exalted, that we can only but gradually approach it amidst imperfections and weaknesses.

This Christian and religious character of marriage cannot be complete from the beginning. It would be an exaggeration to require its full, perfect impression, at the beginning of the married life. Young married people cannot face one another in full Christian maturity; and it is only by means of actually living together, and of common endurance of actual trials, that either the religious or the ethical maturity of marriage can be attained.

Mixed Marriages.—It is just because in the normal development of marriage the religious element is also developed as its fundamental support and blessing, that mixed marriages, or marriages between individuals of different Christian confessions present such doubtful elements. A

marriage should never be formed with an *unbeliever*, especially when he belongs to a non-Christian religion. For a marriage which excludes at the outset all fellowship in the innermost sanctuary of the soul, cannot be a right one. Marriages between Jews and Christians are, from a religious point of view, to be avoided, for to the Jew not only the cross of Christ, but also the acknowledgment of the Triune God, is an offence. Speaking generally, too, marriages between Protestants and Roman Catholics are unadvisable. For such married people cannot participate together in what is highest and holiest, they cannot celebrate the Lord's Supper together. Great difficulties will also arise with respect to the education of children.

It is in our days unfortunately a frequent occurrence for believing wives to have unbelieving husbands. Passionate attempts at conversion will in such cases be of little avail. It were best if there were positive signs of a true conversion before marriage. But the words of the Apostle Peter must also be remembered (1 Pet. 3: 1, 2) concerning women, by whose holy behaviour unbelieving husbands "who obey not the Word" may be gained "without the Word." The quiet testimony borne in lowliness, patience, and gentleness to the truth, and the power of faith, the silent confession of the Lord in doing and suffering, will produce their effect, and smooth the way for the Word when the acceptable time is come. This applies also to the believing husband, who has the misfortune of being married to an unbelieving wife.

SECTION IV.

DISSOLUTION OF MARRIAGE.

Second Marriage.—Marriage is not a communion which by its peculiar and exclusive character binds two individuals together for this life and the life to come. On the contrary, the peculiarity of the state of wedlock is that of a relation limited to this world (Rom. 7: 2, 3; 1 Cor. 7: 39; Matt. 22: 30). Though marriage is dissolved by death, there are marriages which have been carried out with such genuine feeling and mutual devotion, that a second marriage could scarcely take place, for the surviving partner will live in the spiritual communion of memory with the departed. But it is just because marriage is appointed only for this earthly existence, that to enter upon a second marriage appears always allowable, and in some cases and circumstances advisable. Thus the Apostle advises the younger widows to marry again, and that for reasons which are stated (1 Cor. 7: 8, 9; 1 Tim. 5: 11–15). Nor can we find in those passages where the apostle requires of a bishop, and a deacon, or a woman taking an official position in the Church, "to be the husband of one wife," "the wife of one man" (1 Tim. 3: 2, 12; 5: 9; Tit. 1: 6), any disapprobation of re-marriage in the case of such persons. We know indeed that in the earlier ages of the Church, second marriage was not regarded with favor, a judgment which to this very day is the prevailing one in the Roman Catholic Church, and most recent expositors of the Pastoral Epistles take the expressions already

quoted as referring to a second marriage after the death of the first wife,—that it was a general principle that those who held office in the Church should not marry a second time. But we ought not to forget that the opposition to second marriages did not appear among the Christians until in the post-apostolic age, when asceticism was already taking a non-Pauline direction, and was therefore inclined to give its own interpretation to the Apostle's words. It is probably best to regard these passages as referring to *fidelity to the marriage vow*, in opposition to every violation of it, whether in actual bigamy, or in adultery, or in arbitrary divorce and re-marriage; in all which cases a person is no longer "a husband of one wife," or "a wife of one husband."

Divorce.—Besides the separation which marriage sustains by death, there is another separation whose reason is found in sin, when a married couple are *divorced*. When both parties are Christians, no such thing as divorce can take place, for such a separation cannot take place otherwise than by a violation of the divine ordinance. Unhappy marriages always point back to a fault, often to an inconsiderate frivolous entrance upon marriage, which is now its own revenge. And as a rule they point back to neglects during married life, neglect in striving against the first beginning of discord. And there are many who just as frivolously proceed to divorce as they had before frivolously entered upon matrimony.

One offence alone is mentioned in Scripture (Matt. 5: 32; 19: 9; Luke 16: 18) as a ground for a moral right

to dissolve an existing marriage, and that is the sin of adultery. The Apostle Paul adds another case, namely, that of malicious desertion (1 Cor. 7: 15), but we have no right to infer that Paul would allow the forsaken one to marry again (1 Cor. 7: 11). The Roman Church maintains the indissolubility of marriage, and although she permits a nominal divorce, still does not allow the contraction of a second marriage, because after all she does not regard the marriage tie as dissolved. The Lutheran Church decrees the lawfulness of an actual divorce, and allows the *innocent* party to re-marry. The Lutheran divines in addition to the two scriptural reasons for divorce (adultery, and malicious desertion) also include as another reason, continued cruelty and personal ill-usage. But both malicious desertion and continued cruelty must be clearly proved, and shown to be obdurate. "Incompatibility of temper," or difference of religious opinions, affords no ground for dissolving a marriage that has already taken place, though it may be a strong reason to prevent a Christian from forming such a marriage. That disease, even mental disease, does not sever the marriage tie, results from the facts, that it is, on the contrary, a summons to increased conjugal fidelity and support, and that it can never be absolutely certain that recovery is impossible. In general, remarriage after divorce is unadvisable even to the innocent party.

That the manner in which the matter of divorce is to this very day treated in all Protestant countries needs reform, must be acknowledged by all who look upon mar-

riage as a serious thing. It is such lax marriage legislation which must take its share of the blame in many unhappy marriages, because it has to a certain degree exempted husband and wife from the duty of self-denial and self-control, and opened the barriers to caprice of all kinds. Only where a real *moral necessity* exists should divorce be permitted. Hence the question is not only to make *the laws* themselves stricter, but also the *administration* of these laws; for it is on this that so much depends, and for this that a more profound moral discernment is in so many instances required. Especial stress ought to be laid on the principle, that the guilty parties be not allowed to contract a fresh marriage.

SECTION V.

THE EMANCIPATION OF WOMAN.

The Modern Doctrine of Emancipation.—It is in these days, when divorces are of constantly increasing occurrence, that the new doctrine of emancipation of woman is also proclaimed. It appears partly as the antinomian doctrine of "free love," which would make marriage an obsolete institution, and base it only upon the free inclination of the heart, and partly as the equally antinomian doctrine which insists on the elevation of woman from her former subordination to perfect equality with man. These two tendencies may be called *æsthetic* and the *political* tendencies of emancipation.

Christianity has indeed emancipated woman to an equality with man, by regarding her as a creature made in God's image, calling her to the grace of eternal life, making her a partaker of the same Word of God, the same baptism, the same Lord's Supper as the man. But in this relation of equality, which unites man and woman in the closest and most loving association, Christianity maintains that mutual relation of superiority and subordination which is founded on the creation of the race. For the man is the head of the woman, even as Christ is the head of the Church, and as the Church is subject to Christ, so let wives be subject to their own husbands in everything (Eph. 5: 23, 24; 1 Pet. 3: 1, 2). It is this portion of duty, and this relation of subordination, which the new doctrine by all means opposes.

It is not necessary here to speak of the unscriptural and ungodly æsthetic tendency of what is known as the "free love" doctrine, but where the *political* tendency presents itself, it is declared that the vocation of mother and of overseer of the family is one far too limited for a woman; that she is called by nature to the same public activity as man; it is even added that Christianity was unable in this respect to free itself from Eastern prejudices. Hence new laws are desired, laws not only concerning property and inheritance, but laws to place women in all respects upon an equality with men.

The Vocation of Women.—When the reasons usually brought forward for the supposed right of woman to perfect equality with man are more closely considered, they

are found to rest upon a view of the constitution, vocation, and natural talents of woman which is utterly at variance with reality. It is a thoroughly perverted tendency which would bring her out of her home and family into public life, in which the more she devotes herself thereto,—though only by means of her imagination,—the more she will necessarily miss her vocation. Woman possesses capacities and gifts not granted to man, and with respect to which man is not and cannot be her equal. But her capabilities are pre-eminently of a spiritual character, and it is just this which fits woman to be the helpmate, comforter, mother, sister, and friend of man, and herein lies the excellence of her gifts and her glory. Her capacities and talents are not fitted for public life. Womanliness is refinement, modesty, a wise reserve with respect to surroundings, and a fear to overstep the boundaries prescribed by nature. In saying this, we would by no means have women excluded from a share in scientific and æsthetic culture. Generally speaking, the boundaries between the male and female nature are not drawn with a line, nor in an exclusive manner, as though the one could possess nothing that belongs also to the other. But all culture, artistic, scientific, and literary, ought to be subordinated to her chief vocation, which directs her to her home and family. Of the professions especially adapted for women we may name the medical, in that they can afford the greatest assistance to persons of their own sex. With regard to such work as women are just *as capable* of doing as men, the right of engaging therein ought to be granted them. But even

such female man's work seems to us undesirable. It has in it an element alien to the feminine nature. It is done, however, for the sake of maintenance, which is always honorable, and finds its justification in the necessities of the times, that is to say, partly in the circumstance that there are in our days so many unmarried women, and partly in the fact that many marriages are contracted in which the labor of the husband does not suffice for the maintenance of the family.

The Ideal Sphere of Woman.—The woman who in Christian marriage places herself under God's ordinance, is by no means excluded from all influence upon public life. She exercises a real influence in Church and State, in literature and art. But it is an *indirect*, not a *direct* influence. She is the helper of the man, and she stands at his side, and on his level, and can and does, in many respects and in various ways, assist him. The influence of women upon public opinion, both in a good and bad sense, has often proved itself far-reaching and important. And she has one special means of operating upon public life, a means of operation which man does not exercise, a power among the greatest in human society. For is not the whole future generation, in the first stage of its development, entirely in the hands of woman? As a mother she exercises the greatest influence upon the future of public life. And it is just because women exercise so great an influence upon the rising generation, that the religious and national element should form the groundwork of her *education*, in the bringing up of her children.

SECTION VI.

FAMILY LIFE AND FAMILY AFFECTION.

Family Affection.—By family affection we understand not only the mutual affection of parents and children, of brothers and sisters for each other, but also the *common affection* of the members of a family for their *home*, with all its features of intimacy and comfort, for their home customs and all the distinctive peculiarities which belong to a particular family. But genuine family affection can only obtain a form by means of a due proportion between authority and dutifulness. Where there is no authority, no will to govern the whole, no appointed order in the house, when each member of a family does what he pleases, or where false notions of equality have entered, where children and servants are emancipating themselves and placing themselves on an equal footing with parents and masters,—there family life is, in fact, destroyed. The opposite extreme is when the authority of the father or mother rules in such a manner that a spirit of fear is diffused, weighing down the family by its pressure, and making its order a constraint. The normal state of affairs prevails where authority rules in indissoluble union with affection and love, where obedience to the will of parents or masters is one with dutifulness and devotion. But the great drawback to the full development of family life at the present age is, that so many fathers are so entirely absorbed in public life and business pursuits, and in trying to provide for the daily necessities of life, that their families are but too often neglected.

But family affection must be above all things subordinate to the kingdom of God, which is the ultimate and highest aim of human life, and the family must become the chief means of promoting its diffusion and spiritual supremacy.

Parents and Children.—It is the duty of parents to educate their children, and as the new-born child comes into the world not only as a member of a family, but also as a future member of the State and of the Church, its education must, within certain limits, be subjected to oversight on the part of both the State and the Church, and neither may nor must this be left in all respects to the mere will of the parents. Children are not the serfs of parents.

Christian education must proceed on the foundation of Christian baptism, and its sole duty is to perform the will of Christ with respect to the child, to lead it to lay hold on eternal life, to which it is called in baptism. This, however, by no means excludes, but rather includes, that the child shall be also educated for life, in its true sense, in this temporal state. Christian education specially aims at educating *the will* of the child, at laying a foundation for character, and this is an aim diametrically opposed to the views of many parents, who regard the development of their children's intellectual powers, or that of their talents, as the main concern. Children must be educated to reverence and obedience; to filial piety and love, to faith in their God and Saviour, and to this task must the cultivation of their physical and intellectual endowments be subordinated.

Special Religious Training of Children.—The apostle commands that children should be nurtured in the chastening and admonition of the Lord (Eph. 6: 4), but combines with this precept a warning "not to provoke children to wrath." Without discipline there can be no education, the self-will must be broken, and a will for what is good, is to be cultivated. One chief means is the early cultivation of habits of diligence and order, of punctuality and regularity in the whole mode of life. Punishment cannot be omitted, but it must be love which punishes; and all temper, caprice and injustice must be avoided, lest children be irritated and exasperated. The higher aim of all discipline and punishment must be that a spirit, not of fear, but of genuine dutifulness and love, should prevail, —that what is right should be done for the pleasure felt in doing right, and that abhorrence of evil, and especially abhorrence of all *falsehood*, and of all *impurity* or defilement, should become natural. Not only should obedience to parents be inculcated, but also reverence for all that is worthy of honor, so far as it comes within the circle of consciousness.

The education of a child to faith is as far as the first stage of life is concerned, the task of the *mother*. It is the mother who must teach her child to pray, and lead it to the Saviour, must tell it the first elements of that gospel history which is so attractive to the mind of a child. At a subsequent stage, instruction, whether imparted at home or at school, must assume a more didactic character. Still, as a rule, care must be taken not to preach too much,

nor talk too much about Christianity, to children. Far more effective than this much speaking is it for children to see the *power* of faith in their father and mother, to see the gospel exemplified in the daily life of their homes. It is very desirable that the young should be accustomed to regular attendance at the house of God, if only care is taken that no hated constraint is used.

We plant and water, but it is God that giveth the increase (1 Cor. 3 : 7), is a saying which finds a true application in the matter of education. Experience shows that we must not expect too much from education, since children of the same parents, and sharers of the same advantages, often turn out so differently, an experience made already by the first human pair in the case of Cain and Abel. One of the children may turn out well, and be religious, while the other turns out ill and is wicked. It is the sacred duty of parents to do what is in their power, as those who are responsible and will have to give account in this respect. The great difficulty is, that in education all does not depend upon teaching and instruction, though these form part of it, but upon the kind of life exhibited by parents, upon that *power of personality* which they may be able to exercise upon their children.

Education is designed to lead children to maturity; but when this maturity is attained, when children themselves begin to lay the foundations of new families, the relation of obedience in which they stand to their parents ceases. But if the relation of obedience ceases, that of filial piety never ceases, but lasts through the whole life. This age

makes manifest two extremes in the relation between parents and grown-up children, the one of irreverence and ingratitude towards aged parents, on the part of grown-up children who have homes of their own; the other, where parents wish to stretch their authority beyond due bounds. There are mothers who will by no means let their children be free from their control, although they have attained the age of majority, and have families of their own. There are also mothers-in-law who treat their daughters-in-law as though still in their minority, by their constant remonstrances and criticism.

Masters and Servants.—To the family in its wider sense belong the domestics or servants, who must be treated as members of the household, and share in the weal or woe of the family. Such at least is the ideal view, but a false individualism has in this respect diffused its pernicious effects. It is indeed esteemed as one of the advantages of the day, that domestic servants enjoy full individual liberty, but this individual liberty is combined with the dissolution of many ties which otherwise bind men together in salutary mutual dependence.

Domestic servants in our days are not only full of absurd notions of liberty but also of as absurd claims of equality. On the other hand, this individual feeling for liberty, and its selfish interest, is also manifested by masters. The domestics are excluded from the family, and instead of an inward and moral relation between authority and dutifulness, one of merely external contract is introduced between masters and servants, a relation which can

be abolished after a short period, and which in many instances lasts but a few days or weeks. The power of money has taken the place of the moral forces, and a servant, not feeling in the least degree constrained by either affection or devotion, will be easily induced by the prospect of higher wages to change masters even after a very short period. The whole relation turns upon work and wages, and is entirely a non-personal one. This applies also to the position occupied by many masters, who come to terms with their domestics chiefly by means of wages, apart from any personal interest. For servants regard not their board and lodging and a home, but just the wages as the chief matter. But notwithstanding all their liberty, the condition of domestics is not an enviable one.

There are exceptions to this general statement of the relation of masters and servants, but still such is the direction in which the current sets in our days. It is a moral demand of the times, to give serious attention to whatever may serve to draw domestic servants into closer connection with the family, and to restore, in place of the merely legal and pecuniary relation now existing, a moral relation of mutual fidelity and trustful devotion. It would be well if both servants and masters would obey the exhortation of St. Paul (Eph. 6: 5–9), and let the spirit of Christ rule in the house. Where this spirit prevails, servants will be contented with their position, and glory in fulfilling with all fidelity the vocation to which they are called, and masters will lay to heart the physical as well as the spiritual well-being of their servants, and provide that the old age of faith-

ful servants, after the service of many years, be free from anxiety.

Hospitality.—In its widest significance, hospitality is a form of sympathetic relation to other men, by which we open to them our house, our family circle, and let outsiders share the advantages of our own family life. Guests are not members of the family, but are, as visitors, admitted to the enjoyment of all the house affords. In ancient and mediæval times this virtue was practiced to a wider extent than at present, because culture and civilization had not yet called into existence the many public houses of entertainment, where a stranger might find shelter and refreshment for money. And, however past and present circumstances may differ, hospitality, both in its broader and narrower meaning, may and should be continually exercised, partly by entertaining worthy strangers (Rom. 12: 13), partly by affording access to our domestic circle to the stranger who has inspired us with confidence; now by collecting about us those who are deprived of the advantages of family life, now by uniting friends, who have families of their own, in social gatherings. It is by such means that the virtue of hospitality, which may become one of reciprocity on the part of different families, is cultivated.

Friendship.—Friendship is a union between individuals for mutual help and strength, a union not founded on respect alone, but chiefly on sympathy. It is not, however, limited, like the love of the husband for the wife, to a single individual. A man may fitly have several friends. But

genuine friendship is always a mutual personal appreciation, a mutual relation of trust and faithfulness, in which one depends upon another, and is fully certain of his devotion and attachment of his interest and readiness to afford personal assistance. Though it is possible to have more than one friend, one cannot, even though we have many acquaintances, and are on friendly terms with them, have many friends.

Even in friendship itself there are different degrees. A genuine friendship, ruling the whole personality, is by no means an ordinary one. As a rule, lasting friendships are formed in youth, in the period of transition from family to public life. In more mature age the forming of new friendships has its difficulties, for we live in the midst of our families, and are engrossed in the duties which the realities of life have called forth. That which is true of male is equally true of female friendships. As a rule, a woman makes friends in her early years, before she becomes a wife and a mother. If she can still retain them after her marriage, her lot may be regarded as a favored one.

Fidelity must be maintained, if friendship is to be maintained. Innumerable examples in the history of the Church show, that the Spirit of Christ, by no means designed to banish the relation of friendship from our earthly life, but rather to purify and glorify it. Jesus himself had his inner circle of friends and disciples. In the Old Testament dispensation, the friendship of David and Jonathan is proverbial. The friendship of Luther and Melanchthon is also universally known.

Social Intercourse.—Though friendship, as being a purely personal relation, may be developed independently of family life, it yet combines in an unconstrained and natural manner with hospitality; friends are accustomed to meet in *social intercourse.* What is sought in society is mental refreshment and recreation by means of mutual communication and conversation. As this pleasure is an essential purpose of conversation, the nature of this conversation will assume a special character, differing in different circles.

Every member of the social circle should contribute to the animation and ennoblement of conversation. To remain silent in society is a neglect of social duty, while on the other hand, it is a transgression of social duty, no less offensive, for any one to monopolize the conversation. Among all nations we find social gatherings combined with the pleasures of the table. A common meal serves as a symbolical mark of mutual communion. The Apostle lays down the rule of all such intercourse, when he says, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31). This does not mean simply, with thanks to God for his gifts, but also that the gifts are used according to his will, and therefore that the bodily is subordinated to the spiritual. When food and drink are made the main object, the right point of view for social intercourse is lost sight of.

CHAPTER II.

THE STATE.

SECTION I.

THE STATE AND JUSTICE.

The State is the Kingdom of External Justice.—While the family shows us a kingdom of love and dutifulness, the State, on the contrary, exhibits a kingdom of right and justice, where the individual sympathies which prevail in the family retire, and individuals only count as persons whose freedom stands in prescribed relation to the general law of the State. *Right* is the rule imposed by law upon the human will. *Justice* is the regulating and dispensing power which maintains and defends its enforcement in presence of human arbitrariness. Hence it is not only legislative, but also judicial and retributive. But the State is only the kingdom of *external* justice. Its commands are not directly moral. It says not only, you ought, but, you *must;* and is able to effect the fulfilment of its decrees by *force.*

The State is not a human invention, but a divine ordinance, "for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God" (Rom. 13: 1, 2). This does not, however, exclude the fact that

it is also a human ordinance;[1] for its administration and execution have, by means of a long historical development, been entrusted to the hands of sinful men. The State further proves itself a human ordinance by the fact that it is not, like the Christian Church, of divine *institution.*

In investigating the origin of the State, we encounter both the monarchical and the republican principle. The monarchical is, however, the primitive and the most ancient; the republican appearing in history as the contrast of the earlier form.

Although the State cannot be directly referred to divine institution, it is yet in its inmost nature a divine ordinance. It is founded upon an inward necessity. And the State being a divine ordinance, its origin as well as its continuance rests, in spite of human sinfulness, upon divine providence. For a multitude of very various forces and circumstances, not depending upon the will of man alone, must co-operate, if a State is to be formed and to endure for ages.

The Duty of the State.—The State, as an ordinance of God upon earth, reminds us chiefly of the sin, arbitrariness, violence and crime, against which it is designed to provide a protective barrier and a restraint. The older theologians have rightly found in Gen. 9: 6, ("Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man"), if not the institu-

[1] "Be subject to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well" (1 Pet. 2: 13, 14.)

tion of the State, yet still the appointment of a magistracy. For if God bestows on man a power over life and death, he undoubtedly bestows on him at the same time power over that which is less, and it is his will that human affairs should be subjected to the power of certain personal organs authorized to punish the guilty.

The duty of the State is not confined to prevention and punishment, but includes also that arranging and distributing justice which carries out impartially what is right in every relation of civil society. The State comprehends the entire life of the nation, and not only takes under its protection the rights of the individual, but guards also the rights of the community and its common employments, and consequently the circles and institutions interwoven with them. It should furnish those external conditions by which the family, trade, art, science, nay even the Church itself, may attain their own development, and co-operate in the task of the whole.

The State, as the region of external justice upon earth, has by this very character both an ethic and a physical side. Its physical side is power. A State without power is a nonentity; and States have from all times exhibited a tendency to increase their power. But the State only approximates to its ideal in proportion as the use of its power is determined by justice and law, and it is upon these that all real authority in the State depends. External presupposes internal justice, and external acts, so far as they do not proceed from an inward disposition, are devoid of an animating principle. Every relation between a govern-

ment and its subjects must be founded upon mutual confidence and loyalty, and compulsory enactments at variance with the prevailing opinions of the majority will never take root.

Nationality.—The State presupposes a nation and a country, and in union with the nation and the country forms a realm in the political meaning of the word. A nation is an individual social organism defined by nature, a joint body, which again is an individual member of the great body of the human race, and exhibits human nature on a small scale. A perfect national life cannot be led while a people is in a nomadic state, as in the times of the migration of the nations.

National peculiarities are shown not only in the physiognomy of a people,—as in the case of the Jews,—but especially in their language and customs. As nationality is the natural basis of the State, so is it also the condition of all human, all moral, and intellectual development.

But great as is the importance which we attribute to nationality, an individual nation cannot be sufficient to itself, and can only attain its destined development in co-operation with other races. Trade and navigation, the art of printing, and the discoveries of science, have powerfully contributed to promote *international* intercourse both in physical and intellectual respects. This in its turn has caused the different nations to learn each other's languages, and thereby to be capable of mutually transposing themselves into each other's peculiarity, and has also led to the cultivation of international relations.

Relation of Christianity to Nationality.—At the first glance it might appear as though Christianity denied instead of acquiesced in national feelings and decisions. For Christianity insists rather on the universal than the national, abolishes the separation between Jews and Samaritans, Jews and Gentiles, Greeks and Barbarians, and seeks in all the inner, the immortal man, whose vocation is in that kingdom which is not of this world. But from Acts 17: 26, 27 we learn that nationalities also as such are to act their part in the economy of the kingdom of God. The nation is to cultivate, under the fertilizing influences of the Spirit of Christ, the gifts God has bestowed upon it, and to submit itself to the guidance and purification of the Spirit. Hence the relation of Christianity to nationality is not only a purifying, but a cultivating and a perfecting one.

It is the task of every nation which has placed itself under the educational influence of Christianity, to know its own peculiarity and its own particular mission, and to seek to carry on this distinctive work assigned it by God. Hence it is one special duty of those who are the leaders and teachers of the people, to help to cultivate a feeling and perception of their national peculiarity, and make clear God's grand purpose in the establishment of the nation and government. For it is only by means of Christianity that nationalities can attain the development to which they are really appointed.

SECTION II.

THE CHRISTIAN STATE.

The Notion of the Christian State.—Humanity is above nationality. The national State must recognize and manifest itself as a *state of humanity*. But humanity can never be delivered from its limitations, nor come to a true knowledge of itself, without Christianity; and it is only under its influence that it can reach its full and true development. Hence the truly humanistic State is one and the same with the Christian State.

The Christian State is a notion which excites much opposition in these days. Generally speaking, nothing is more unreasonable than the view that the State, the most comprehensive of all earthly institutions, and one which so decidedly plays a chief part in the world's history, should be withdrawn from the influences of Christianity, and thus excluded from that transformation of things temporal which Christianity is designed to effect. The necessity for the Christian character of the State is mainly founded on the fact that the State does not exist for the sake of this or that subordinate aim, but for the sake of human nature itself, that its vocation is to furnish and work out all those external conditions which are indispensable to the general development of human culture and prosperity. It is for this very reason that there can be no constitution or government worthy the name which is not pervaded by a thorough understanding of the nature and destination of man, of the history of the race, and the ultimate object of

human history. Again, the necessity for the Christian State rests upon the circumstance that the State is the realm of external justice. But external justice cannot be carried out or administered without internal justice; in other words, without a religious and moral disposition, by which alone it can come to pass that the laws are obeyed not from fear of punishment, but for conscience' sake. This again brings us back to Christianity, which, with its heavenly citizenship, makes us truly fit for citizenship in this world.

We may therefore define the Christian State as that form of government whose fundamental moral ideas are determined by the principles of Christianity. In this view the kingdom of God among men is the centre and aim of history, and the State is a mere instrument for the development and promotion of the kingdom of God and the kingdom of mankind on earth. *Religious liberty*, as vindicating the rights of personality, of full self-determination in matters of conscience and salvation, is demanded by Christianity itself. The State, therefore, must aid in promoting the Christianity of the people by the maintenance of Christian customs and usages, by the proper education of the people in Christian schools, by guarding the sacredness of marriage, and by impressing on its laws and institutions the general ideas and principles of Christianity.

Unbelief within the Christian State.—How far the Christian State can be a fact, depends chiefly on whether the "Christian Nation" is a fact. By this it is not meant that vital personal Christianity must be possessed by all,

but that the nation should on the whole bow to the authority of Christianity, and occupy towards it a position of discipleship, though but an elementary and incipient one. In these our days, however, an emancipation has taken place within Christian nations, not merely from illegal restraints, but from Christianity itself, whose authority it is desired to throw off. Among many, not only of those moving in the higher classes of society, but also in the lower, faith is undermined, and many openly oppose Christianity, while many more are totally indifferent. In place of the gospel of Jesus Christ, the modern gospels of humanitarianism, happiness, and socialism, with their rationalistic, naturalistic, and materialistic doctrines, have found acceptance, in extensive circles. In addition to all this there exists a one-sided irreligious and immoral individualism, which is undermining the Christian State, and which is by its very nature selfishness, a system of opinion and practice which consciously and formally lays down the doctrine, that the earthly prosperity of the individual is the highest reality. The great aim of this whole movement is that *Christianity should be thrust out of public life.*

SECTION III.

THE STATE AND THE CIVIL COMMUNITY.

The Classes of Mankind.—Within the province of the State, and under its control as the all-directing power, is developed the civil community. But for the supply of the

manifold material and intellectual requirements of the times, a "division of labor" is necessary, and hence arises a multiplicity of activities for the attainment of the various moral aims which work together for the all-embracing aim of humanity. According to these various activities, mankind is divided into different *classes*. They who belong to the same class have the same vocation, and consequently similar interests, but not necessarily the same culture, opinions, and mode of living. The civil community in one sense is a combination of individuals and families, but in another and a truer sense, it is a union of the different classes of society in their interaction and co-operation.

Distinction of Classes.—In our country each individual has the same relation to the State, and has the same political rights. We can also draw a distinction between those in the employ of the State and those who are not. Among the first are the Public Officials and the Military. Among the private classes we can distinguish between the agricultural, industrial, commercial, laboring, and professional classes. Among the latter are included physicians, lawyers, teachers, artists, and clergymen.

The Agricultural Class.—It is the task of the agricultural class to produce, by the cultivation of the land, the raw material which is to be worked up for the supply of the manifold wants of man. If viewed in the proper way it is the most independent, happiest, and health-giving of all vocations. The farmer has in his daily toil a direct call to piety and patient submission to the divine guidance of

human affairs, for the success of his labor depends entirely upon the gifts of nature, and is conditioned by rain and fruitful seasons from heaven (James 5 : 7). Nature in this case does much, human labor comparatively little. In his fellowship with nature the life of the agriculturist obtains a stamp of uniformity, and he acquires a liking for settled habits, a partiality for the accustomed and the old. With this uniformity is connected a certain regularity and simplicity of life, a plainness and moderation in food, clothing and habitation. His conservatism is based on the fact that he desires not merely to increase his possession of land, but above all things to preserve his land, farm and husbandry for himself and his descendants. There is, however, great temptation for the agricultural class, when in prosperity, to become discontented with the mode of life best adapted for farming, and enter upon a new one connected with an undue amount of luxury.

The Industrial Class.—This class has for its task the working up of natural products and raw material for the supply of human wants. It includes the artisan and the manufacturer; the artisan laboring for the special wants of the individual, the manufacturer for any abstract general want.

Nothing but the raw material is provided for the artisan and manufacturer; labor must do everything in producing the desired objects. They must manage and economize time in a very different and far stricter sense than the husbandman. Success here mainly depends upon diligence and the inventive faculty. This class is noted more for its progress than for its conservatism.

The Commercial Class.—The task of this class is to sell the productions of both nature and art, and to make them into wares. It forms the medium between producers and consumers. In its connection with traffic, it brings the different quarters of the world into mutual intercourse, and is consequently a powerful promoter of culture. As commerce cannot always be transacted with money, but depends upon *credit*, upon confidence and mercantile solidity, the main point in the morals of the commercial class is a punctual and inviolable fulfilment of any obligations entered upon. As business cannot be carried on without credit, neither can it without speculation, without a survey of the possibilities of advantage or profit. Hence it is the part of the commercial class to be watchful, and to give heed to opportunities.

The Laboring Class.—This class as a rule includes all those who possess nothing but their power of laboring, and are without property, and work for a certain amount of wages in factories, workshops, fields, docks, and mines.

There is a great difference between the condition of the various laboring classes,—and here we come in contact with the so-called labor question of the day, and with the conflict of Labor and Capital, which it is not our object to discuss in this place.

The State and the Civil Community.—Notwithstanding those features and interests which are common to all, each class regards life from its own special point of view. Not only existence in general, but also the social life of man, presents one image to the army officer, another to the law-

yer, another to the manufacturer, another to the farmer, another to the artist, another to the miner, and another to the clergyman. But over the several classes, over the civil community as such, with its many particular intersecting aims, stands the State, as the ruling and directing power of the whole, the legal ordinance, which assigns its place to the individual and the special.

The State and the civil community thus form a unity in which two systems, the political and social, are continually acting upon each other. The State is the system of government, of law and of justice, ordained by the people, for the mutual government of the people, encompassing and pervading the whole civil community. The civil community is the system of life interests, which is developed within the province of the State and governed by its laws.

SECTION IV.

SOCIALISM.

The Common Weal.—The duty of the State in its union with civil society is to promote by the means at its disposal the common weal. Taken in its full meaning, the common weal signifies a state of general prosperity, through an harmonious union of ethical and material possessions; a condition, therefore, in which labor and profit are intimately blended. And though this condition may never be fully attained, as earthly things are now constituted, it should still be always kept in view by those who direct the

State and make the laws. To attain approximately the aim in question, the State government must keep in view the welfare, both of the whole community and of individuals,—in other words, must take into consideration the truth both of socialism and of individualism.

National prosperity does not depend only upon the quantity of property existing in a nation, but is rather determined by the way and manner in which it is distributed. It is only present where the far larger majority of the people form a well-supplied middle class, with a moderate proportion of personal property. The prosperity attainable by a nation depends on the combination of two factors, the industry and inventive genius of its people, and the natural advantages which the country affords.

The Relation of Christianity to the General Prosperity of a Country.—Christianity proclaims that all men are essentially equal, because all are created in the image of God, —equal, because all are sinners in bondage to the law, and exposed to judgment; equal, because all are called to the liberty of the children of God in Christ. It by no means desires to abolish necessary distinctions in human society, but aims at harmonizing them in the union of love. It interests itself in the despised of this world, in the weak and oppressed, in the woman, the slave, and the poor.

It is a misconception to think that Christianity desires to convert human society into a community of mere ascetics, living in constant and voluntary poverty. But Christianity values riches only so far as they are placed at the disposal of the moral and religious spirit, and the rich

must regard themselves as the stewards of God, as administrators of property entrusted to their care, for the use and due application of which they will one day have to give account at the judgment-seat of God. But riches will be also employed in the interest of the whole community, and for the promotion of the comprehensive aims of true culture.

Christianity, though chiefly and above all intent on gaining individual souls for the heavenly citizenship, also exercises, by means of its evangelical principle of liberty and equality, its peculiar view of riches and poverty, and its ennoblement of bodily labor, a refining and reforming influence upon civil society, even with respect to the questions of the right distribution of property and the prosperity of nations. In proportion as nations suffer themselves to be pervaded by the principles of Christianity, and therefore in proportion as the material interests of life are subordinated to its higher and spiritual interests, and are regulated thereby, will a path be opened for a juster and more consistent distribution of property, and the extremes of riches and poverty, of superfluity and want, be equalized. Where these extremes prevail, it is always a sign that a nation is not yet penetrated by Christian principles, or that a declension from Christianity has taken place. The assertion that Christianity has nothing to do with a nation and national prosperity, cannot but lead to the assertion that morality has nothing to do with political economy. Such a view would deny any relation between the laws of political economy and the moral government of the world.

The Labor Question.—It cannot be disputed that free competition (extreme individualism) has contributed to the development of many forces and promoted the welfare of numbers. Nor can it be denied that capital is of greater importance to society when extensive undertakings are carried on. But as little can it be denied, that free competition in a country has diffused misfortune and poverty among a far greater number of persons, that thousands upon thousands have to fight for their daily bread a desperate battle, in which they at length utterly succumb to the stronger. And this fact it is that has produced the so-called *labor question*, which has now become world-exciting, and the solution of which will affect the future destiny of civil society.

The relation between employers and employed is no longer a personal, but an impersonal one, a relation between two things, capital and labor, and not between two persons. The workman counts for just so much labor. And it is this labor-power which he sells for a certain time to his employer, who regards it like any other commodity. This newly arisen relation is distinguished from the slavery of the ancient world only by the fact that the slave was bound to a single master, and could not change masters, while the workman is bound to the whole class of employers. As soon as the employer dismisses him, or closes his factory, the workman is left to live on air; on this account he is obliged to seek work, and to take it wherever and under whatever conditions he can at the moment get it. The longer we dwell on this subject the darker it seems to

become. Look at the kind of life prevailing in factories. Workmen, men, women, and children, are nothing more than a piece of flesh and blood machinery, inserted among the steel and iron portions, to work along with them. Nor does bodily health suffer less than mind and heart by this factory life. Adults die off in their best years, not merely because their lives are shortened by scanty and sometimes unwholesome fare, but because factory work itself in a heated, moist, impure atmosphere, is evidently, in many respects, prejudicial to health.

Similar phenomena also appear outside the sphere of factory work properly so called. We need here only mention the women employed in dressmaking and millinery and clothing establishments.

It is said that the condition of workmen is their own fault, because, even when they have abundant wages, they do not lay by, but live only for the moment. It is said that every Saturday evening, after the payment of the weekly wages, thousands spend most of their money for drink; and lastly, that as a rule they are irreligious, being infected with materialistic, socialistic, and atheistic doctrines.

In answer, the question arises: Is it the personal guilt alone of the individual which here encounters us, or the guilt of the whole civil community? Is it to be wondered at that they are addicted to many vices, when pleasures of a higher and nobler nature are inaccessible to them? Is it marvelous that they should lend an ear to the materialistic and atheistic doctrines of the age, if no one cares for

their mental development? The sting which this social problem bears in it is still further envenomed, when we contemplate the multitudes willing to work for even the lowest pay, who are out of employment.

This great problem has not yet been solved, but we will now examine the manner in which Modern Socialism attempts to solve it.

Utopian and Revolutionary Socialism.—There is a one-sided socialism of the present day which desires to abolish distinctions among individuals, and insists upon fellowship and brotherhood, demanding the same rights and the same property for *all*. The simplest way of attaining this seems to be to do away with all private property and private earnings, and to transform civil society into one great common household, in which neither this man nor that, but the whole community, is the great capitalist and employer, whose part it is to make an equitable distribution to all of both labor and profit.

This notion is an old one, and has frequently been developed into poetic descriptions. It is found so early as in Plato, and has frequently reappeared since his time in numerous political romances, which have developed socialistic and communistic views, and contained at the same time an indirect condemnation and satire of the imperfect and often unjust state of affairs actually existing. Among these, perhaps the most important is the famous "Utopia" of Sir Thomas More. We may also here mention the "Telemachus" of Fénelon, Sibbern's "Aus dem Jahre 2135," and Bellamy's "Looking Backward."

As long, however, as we live on earth, and have not arrived at the harmonies of eternity,—as long as we have still a history, we have the great battles of life to fight. And there is in the present struggle for existence an element which can never wholly disappear from life in this world. The importance to be attributed to all such romances rests mainly on the condemnation they pass upon the defects of existing systems; also upon their keeping alive the consciousness that a more perfect condition is to be aimed at, and laying down certain postulates, which can only be realized on this earth, approximately and under great limitations.

As long as these Utopian ideas are but manifested in romances it will do very well, but the moment they are directly put into practice, they become revolutionary and threaten society with a chaotic confusion. This applies to *Socialism*, which has from time to time reappeared since the days of the French Revolution. The view of life on which the whole modern system of Socialism is founded is not ethical or moral, but essentially naturalistic and eudemonistic. Earthly enjoyment and the pleasures of sense are esteemed the highest good, and the sole object of human life; of this supreme good, all must henceforth be partakers.

It is true indeed that this kind of Socialism has come forward with a certain tinge of religion also; nay, it has appealed to Christ as the first socialist, who placed all men on a level. It promises to give the world a new Christianity, the substance of which is to replace all the funda-

mental doctrines of the Gospel of Jesus Christ. The Gospel of this new Christianity is: Thou shalt love thy neighbor as thyself. But the love of our neighbor thus proclaimed aims at nothing further than securing him the same share of sensuous pleasures which we desire for ourselves, a share in a complete carnal emancipation, including release from marriage and its sacred restraints. The god to be worshiped is nature, and the more closely this whole mode of thought is examined, the more radically irreligious it becomes, and proves itself openly hostile to Christianity and the Church.

This whole movement, notwithstanding the terror it inspires in Christian thinking minds, has a relative justification in the presence of existing circumstances as developed in all their injustice under the name of individualism, free competition, and abuse of capital and of monopolies. But it is quite another thing whether Socialism is the solution of the Labor Problem.

Ethic Socialism.—We have hitherto been considering the two extreme tendencies which in our days stand opposed to each other; on the one hand, extreme individualism, which dates from Adam Smith, and which is essentially the system dominant in society to this hour; and on the other, extreme socialism, which threatens society with revolution. Time will show how present circumstances will yet disentangle, but we cannot but think that such a state of society must be aimed at as shall contain in principle the truth which is found in both extremes, and maintain the rights of both the society and the individual. There

is, moreover, a moral and *Christian Socialism*, as well as an Utopian and revolutionary one. Christianity paints no Utopias, describes to us no *perfect* conditions to be introduced in this world; but it aims to help us to struggle against earthly care and want, so that the kingdom of God, and therefore the true kingdom of man, embracing, as it does, not only his spiritual but also his material life, may come upon earth and prosper.

Ethic Socialism, as conditioned by Christianity, regards human affairs, as they actually are, under present and earthly circumstances. It is *conservative*, it enters indeed into reforms and reformations, but not into revolutions. It is at the same time *individualistic*, in the true meaning of the word. It does not, however, like liberalism, direct the individual "to help himself", and to compete as best he may. Its constant aim is the restoration of a social condition in which every one who is willing to work may really earn his daily head. Christianity confirms and verifies the words spoken to man at the beginning: "In the sweat of thy face shalt thou eat bread" (Gen. 3: 19). But we must not overlook the promise given in these words. He who works shall really have bread. Christianity teaches us most definitely that the laborer is worthy of his hire (Luke 10: 7), and hence requires that a just and consistent proportion should exist between work and wages. It utters its sharp rebuke against the selfish employer (James 5: 4).

The Saviour of the world also teaches us in the Lord's Prayer to pray for our *daily* bread. This implies that if

we fulfil the conditions connected with the prayer, bread shall certainly and truly be given us. We should do well here to notice that our Lord taught us to make this request not only in an individualistic, but in a socialistic sense, "Give *us* this day our daily bread." And in proportion as Christianity penetrates a whole nation all will *pray* and *work* together for the fulfilment of their prayer. The obstacles to this fulfilment may indeed be in the individual, in his idleness or extravagance, but they may equally lie in civil society, in its bad or unwise enactments, or in its want of proper laws.

But he only has daily bread in the Christian sense who is able at the same time to pray and to labor for the fulfilment of the first petition of the Lord's Prayer: "Hallowed be Thy name"; and who therefore will keep the Lord's Day holy, and hallow it as a day of rest and worship,—and who is also able to work, both in his own soul, and on those of others, for the second petition: "Thy kingdom come"; and who, while fulfilling his earthly calling, can within his own family, or in the circle of his nearest friends, be effectively promoting the coming of God's kingdom.

The great question is to help the laboring class to a real family life as the foundation of all truly moral personal life, to assist him to procure a home for himself, and the comfort of a provision for old age or for sickness. Besides the moral and the religious, the *technical education* and improvement of the working man must be provided for, so that he may cease to be a mere machine, and develop a truly personal character.

Legislation by the State.—If we inquire as to the means by which this end is to be reached we must first of all lay stress upon a proper relation between employers and workmen. Their relation should be ruled by a spirit of humane and Christian love, in which the rights of both sides are recognized. It is a question, however, whether the performance of such important duties ought to be left to mere individual inclination, or, on the one hand under the control of the capitalists, or, on the other, to the organizations of labor, known as Trades-unions. There is only one true solution of this problem. The State, in a matter so powerfully affecting the welfare of the whole community, must no longer comfort itself with the thought that the world can go on of itself, but must perceive that it is a part of its duty to afford its energetic co-operation.

We are here confining ourselves to pointing out, in a general manner, the direction in which social reform in this department must take place, without surrendering ourselves to Utopian schemes. We cannot regard as Utopian the demand that *legislation* should afford protection to workmen, as well as to corporations. We see no reason why the State cannot pass laws fixing the limit of the number of hours of labor, the prohibition of Sunday labor, laws concerning the employment of the labor of women and children, laws concerning the care of operatives working in unhealthy rooms, laws adapted to avoid strikes and to avoid oppression by improper reduction of wages. If a State has marine laws, commercial laws, and laws of exchange, why should it be unable to enact labor laws? But

this is a problem that our legislators must solve, and the solution will ultimately fall on the people themselves, demanding through their representatives the passage of the proper laws.

The Solution Christianity Offers.—We now turn from the State-help to self-help. By self-help we mean the *self-education* through which every one can conquer his evil inclinations, and work out and raise himself to a true moral personality. Above all other the working-man needs this self-help. But he must also be assisted; he needs direction and support. As long as he is attached to doctrines which deny Christ and God, as long as he cannot be induced to renounce the pernicious idea, subversive of all morality, that the sole object of his life is to pursue earthly objects and pleasures, it will be impossible to help him. The only remedy, the only hope for the laboring class is Christianity,—the Christian faith, the Christian view of life.

But if Christianity, with its gospel for the poor, is alone able to help in this case, it is also certain that the *Church* is called upon to co-operate in the solution of the social problem. A wide field is here opened for the "Inner Mission." The word and preaching are not sufficient alone. An interest must absolutely be taken in the material prosperity of the workmen and their families. They must be helped not only by Christian instruction and spiritual influence, but by sympathy and actual and effective assistance, which, however, need not always take a pecuniary form.

We must not forget, however, that a perfect state of things cannot be established on earth as long as sin, transitoriness, and death abide here. That unsolved problems will ever remain is what no reasonable man can doubt. "The poor ye have always with you" (John 12 : 8). At all times it will remain the duty of the Church and of society to take care of its poor.

SECTION V.

THE STATE AND PUBLIC MORALITY.

Public Morality.—To the common weal pertains not only prevailing prosperity, but general morality. The amount of culture and civilization found in a nation is not the only condition of public morality, but its special conditions are found in the moral principles which govern personal life, the measure of justice and love, of obedience and honesty diffused throughout the community, and in the readiness shown to make sacrifices for the whole. The character of the public morality is also shown in the relations which the different classes of society occupy towards each other, and manifests itself especially in the relation in which labor and profit stand to each other; whether industry, combined with moderation, is an all-pervading and predominant virtue in the nation, or whether the love of pleasure and the pursuit of enjoyment, with an attachment to luxury, have the upper hand. But above all is its character shown in the relation which individuals occupy to the

arrangements and institutions of the whole;—whether the sacredness of family life and of marriage is recognized and upheld; whether marriages are lightly entered into and dissolved; whether prostitution is of great extent in large cities; whether law and the authority of government are respected; whether legal offences and crimes are of frequent occurrence; whether the people are, on the whole, still penetrated with reverence for religion and the Church, or whether unbelief, indifference, and frivolity have the upper hand. In proportion as the ties which bind individuals to these ordinances are relaxed, does a decay of morality set in.

It is in the nature of the case, that much of what has here been touched on can neither be commanded nor forbidden on the part of the State. Still the State can and must co-operate in the development and confirmation of public morality. A mutual interaction always exists between the morals and the laws of a State. As morals influence legislation, so does legislation in its turn influence morals. The State works positively on the side of morality by protecting the Christian religion and aiding the spread of Christian education, and negatively by opposing public scandals. That the Christian State must protect Christian worship is self-evident. With all the liberty of speech and conscience which the Christian State may grant, it cannot tolerate *blasphemy*, and open contempt for the Christian religion, whether its expressions are orally uttered in public meetings, or make their appearance by means of the press. It cannot permit the public exhibi-

tion of such works of art as offend the general moral feeling, or the representation of plays in which holy things are profaned. The toleration of houses of ill-fame and gambling-houses, by the State can only serve to cause scandals. The same can be said of lotteries, in which persons are tempted to obtain wealth and property in an immoral manner. In all this, the question is not whether the government is to banish immorality from the world, for this is impossible, but whether *it becomes* the State to debase the moral notions of the people, or whether it *may* do this by legalizing immorality instead of branding vice as vice.

Transgression and Punishment.—The administration of justice on the part of the State is of essential importance to public morality, for it is not only of importance to individuals whose rights are thus personally secured, but to the whole civil community. For this reason, legal institutions must be absolutely maintained against all caprice and despotism.

The *penal law* of a State is not founded upon human compact and custom, but upon the fact that it is determined to maintain justice upon earth, according to the will of God, by external enactments and means. For the ruler is "a minister of God, an avenger for wrath to him that doeth evil" (Rom. 13: 4). The *idea of punishment* is not so much that the criminal may be imprisoned so that he may be brought to amendment, or that others may be deterred from committing like acts, or that society may be defended against criminals,—although these different views have been held by some. The first and essential point of

view which furnishes us with the main element in the idea of punishment is, *that punishment must be inflicted for the sake of justice.*

Punishment is the reaction of justice against the infraction of some legal enactment, which latter thus asserts itself as a power even with respect to the transgressor. It is the law whose authority and sacredness have been violated, and to which satisfaction is offered by the criminal incurring just *retribution.* While the criminal suffers just punishment, this suffering—supposing he does not harden himself—will serve to arouse in his soul conviction of sin and repentance, and thus contribute to his amendment, while it will at the same time be useful in exerting a deterring influence upon others. But the proper, essential and fundamental idea of punishment, if it is considered of and by itself, is this, that satisfaction is done to justice, so that "Judgment shall return unto righteousness" (Ps. 94: 15). But in all cases punishment must be *proportioned* to the actual nature of the transgression.

Our own times are giving actual proof how much may be done in turning imprisonment into a real blessing. In contrast to the barbarous punishments of former ages, the penal legislation of the day is distinguished for its humanity. But still great improvements can be made, especially in our treatment of the younger class of criminals. As among the darker features of our times we must regard the fact, that humanity is often exercised at the expense of justice, and that there is often in high places a laxity and weakness in the administration of justice, which cannot

but have a pernicious effect upon morality and upon the general condition of the public.

Capital Punishment.—The supreme and heaviest punishment is that of death. In former times this was inflicted but too frequently, and for widely differing crimes. The one-sided humanity of our days reveals itself by urging the total abolition of capital punishment. There is, however, one crime, namely, *wilful* murder, which calls for capital punishment as its only corresponding penalty. This is laid down so early as in Gen. 9: 6, long before the nation of Israel as such appeared in history, and was addressed to all mankind. This view of capital punishment pervades the whole Old Testament, while in the New its lawfulness is assumed in such passages as Rom. 13: 4; Matt. 26: 52; Rev. 13: 10. Even apart from this, capital punishment originates in the very nature of the case. For if punishment is to be righteous retribution, and if crime and punishment are to be proportioned to each other, the deliberate destruction of human life *must* be punished with death.

SECTION VI.

CIVIL VIRTUE.

Patriotism.—Civil virtue has both a social and political character. In its social aspect it is shown when an individual worthily occupies his position in life, and makes it his glory to perform with ability and uprightness the duties of a calling in which he serves not himself only, but the

whole community. In its political aspect civil virtue appears in the form of obedience to the laws and institutions of the State, including a willingness to pay to the latter all the taxes which are its due (Rom. 13: 1–7). It appears as dutiful obedience to the authority of the State, and readiness to take part in the defence of the country in times of danger. Civil virtue thus has its foundation in patriotism, or love for your country, and its history.

The more political life is developed, the more are *public characters* also developed. In them political virtue will be manifested in a more strongly marked form. If a public character is to keep pure and upright, he must possess moderation and self-control as well as justice, and be capable of practising resignation. He must know how to bear misconception, unjust and dishonoring attacks, things quite inseparable from public life. To be able, however, to practise resignation, he must be a man of sound principles.

Public Opinion.—Wherever there is political life, there also will be found that *public opinion* which is the expression of prevailing views and tendencies. Public opinion generally contains an element of truth, because the true, the good, and the right, work instinctively in the human conscience. But there is often such a confused mingling of truth and falsehood, right and wrong, reason and passion, wisdom and folly, and opposing party views so misrepresent matters, that it is hard to say what public o inion is, or to speak of it as united. Hence there is good reason for both esteeming and despising public opinion; and

every one who would effect anything in the service of truth and justice, must occupy this double position with respect to it.

The Press.—Public opinion has for its main organ *the press.* This does not only give expression to prevailing public opinion, but seeks by its so-called "leading articles" to influence it. It is the spirit of the age which speaks and is expressed in newspapers. Not inaptly have they been called the *second-hand* upon the clock of history, for they have respect to the moment, they work for the moment, and aim at producing a momentary effect. Hence the value of the press must neither be overestimated nor undervalued. It is undoubtedly a great power in society. Its power rests upon the fact that it speaks to a great number at once, "as in a great popular assembly," and that its sayings are daily reiterated. Its power depends upon repetition; for if the same thing is said over and over again, the multitude at last believes that it must be true.

What we ask of the press is love of truth and moral independence. This in many is very difficult, for a newspaper exists only by its subscribers and advertisers. Now, when these desire to read nothing but their own opinions, and wish to see only their own tendencies favored in the paper, what is an editor to do? A newspaper must make itself so indispensable to the public by the worth of its contents and attractiveness of its style, that it can express its views freely and fearlessly and still in such a way that opponents are not willing to dispense with it. But under all circumstances we must maintain that *the liberty of the*

press must be guaranteed, if the press is to fulfil its vocation.

War.—Under the influence of Christianity there has been formed, in opposition to national selfishness and the right of the stronger, an international law, which requires that the mutual relations of nations shall be determined according to the principles of justice and Christian humanity. None the less, however, does the history of Christianity, even down to our own days, display a series of trangressions of law committed by one nation upon another. The true vocation of war, however, is to serve as a means of preventing injustice and violence by physical force, and of extorting what justice demands.

War is one of the most powerful testimonies to the corruption of human nature, one of the greatest calamities and plagues of this world. It is, however, a necessary evil, and one based upon a divine ordinance. For rulers do not bear the sword in vain (Rom. 13: 1–7), and must use it against the external as well as the internal foes of society. It is in the fact that the sword is given by God to the ruler, that the reason and justification of war consist. But it is just because this God-given sword is delivered into the hands of sinful men, that it may be so fearfully misused. Only that war is in accordance with the divine ordinance which is carried on with the weapons of righteousness and in the cause of righteousness. A just war must proceed from objective violations of justice, and must at the same time have *sufficient* justification; for not every transgression is a sufficient cause for war. And

since war brings with it so many horrors, and he who begins it takes upon himself so enormous a responsibility, a war should never be commenced till everything has been tried that may lead to a pacific solution of the dispute.

There are some Christian sects, as the Mennonites and Quakers, who regard the calling of the soldier as incompatible with that of the Christian, and hence refuse to perform military duty. This view arises from not distinguishing between the community of the saints,—the kingdom of higher and spiritual righteousness, in which a disposition in conformity with the gospel is to prevail, and where the precepts of the Lord (Matt. 5 : 39) find their application to individual circumstances,—and the State as the region of external justice, in which law and the sword must prevail. To deny the lawfulness of war is the same thing as to deny the State. But the State cannot cease as long as we are on earth. And a Christian must live at the same time in two kingdoms,—in the kingdom of the higher righteousness, and in that of external, legal justice, in which justice must be promoted by external means. It may also be further remarked that the sword which is used in battle is not the sword of the murderer, but one given by God to execute justice upon earth.

It is a delusion to suppose that war can ever be abolished, for then we must know also how to banish sin and injustice from the world. The means, however, by which the earthly ideal of peace is to be striven for, is an alliance of Christian States for the maintenance of peace ac-

cording to the principles of Christian love and justice, and hence a state of things in which the policy is determined by morality.

CHAPTER III.

THE IDEAL TASKS OF CULTURE.

SECTION I.

ART.

Art and Science.—Culture and civilization develop in the life of nations in connection with political and social efforts. Civilization may be understood as culture in its application and effects upon the civil community and its arrangements. The chief blossoms of culture are found in art and science, which do not, as the manifold other tasks of culture, aim at any direct advantage, but whose value is found in themselves.

Next to religion and moral goodness, there is nothing which is to such a degree capable of developing in us true humanity, as art and science; nothing which can in like manner set us free from those intellectual restrictions with which we often go through life. It is, however, only by a right use of art and science, that we can take possession, in an ideal manner, of the world and its manifold life.

While art and science have an educational effect, they afford at the same time an elevated kind of delight, which is combined with an exaltation above the visible and ac-

tual. Art has this advantage over science, that it is capable of charming most men, while science is only for the comparatively smaller circle.

Art and Humanity.—The subject of art is man and man's world. The different arts denote different stages in the realization of the ideal of humanity, from architecture, which builds and adorns a dwelling for man or a temple for the Deity whom man worships, sculpture, painting, music, up to poetry, by means of which man and human life attain their most perfect representation. And it is poetry which must be chiefly had in view when the importance of art with regard to the moral life is in question.

Art is intended for the whole human race and for all nations, and consequently it accompanies the race through the whole course of its historical development. Hence we distinguish between ancient heathen art and Christian art, —a distinction which is based upon their respective different views of the ideal of humanity, and of the nature and destiny of man. But when it is required that all modern art should, as such, be *Christian Art*, it is not meant that art must be exclusively religious, and place itself directly in the service of religion, or of the Church.

If inquiry is made as to the effects produced by art, whether upon nations or individuals, the answer is: *it gives pleasure and it educates.* But the pleasure which art affords is not purely intellectual but æsthetic. We need this pleasure as an inward refreshment, a release from the pressure of business, from labor amidst the dust of reality.

The educational effects of art consist in its enlargement

of our horizon, and its development of our feeling and interest for all that is human, and therewith for all that exists. It educates us to look at actual life with clearer eyes, and develops our organ for the poetry of life and of existence itself, and this is of most essential importance. Another chief effect of art is to educate by *instructing*. Art, by means of its pictures of life, proclaims practical wisdom, and does this, as far as the majority are concerned, far more effectually than philosophy, whose teaching is expressed in general ideas addressed to the understanding. Music does not instruct, but it certainly educates. It has an ennobling effect upon heart and mind, develops a feeling for rhythm and harmony, and thus cultivates an understanding of the harmonies of the universe, and of the harmony which should fill the human soul. Besides all this, there exists a relation of reciprocity between art and education. Art educates, but to appreciate and find pleasure in a work of art, we must already possess a certain amount of education.

Art and Morality.—Much has been said on the relation between art and morality. This question has chiefly been raised with respect to poetry, and in poetry with respect to the drama and fiction. When we hear it asserted that morality has nothing to do with poetry, and that moral considerations are quite beside the mark in æsthetic criticism and judgment, we must protest against such an assertion, because it is really equivalent to saying that actual life has nothing to do with poetry.

Truth is the main demand to be made from art of all

kinds; we do not mean, however, *realistic* truth, but that higher ideal truth which is contained in the realities of things, and which is brought out by the poet, and purified by him from the obscurities by which it is clouded in actual life. Equally with all untruth must all impurity be excluded from art. Purity and chastity are requirements resulting from the very nature of art. But it is just because art is so closely connected with sensuousness, that there is such obvious temptation to present the sensuous in false independence, to call forth the mere gratification of the senses The sensuous must, however, be always subordinated to the intellectual, for this is involved in the demand for ideality, in other words, for that impress of perfection given by the idea and the mind in every artistic representation. And even if æsthetic ideality is present in a work of art, it must be subordinated to ethic ideality, to the moral purity in the artist's mind, a purity diffused throughout to the whole.

As far as concerns the individual who is desirous of making art contribute to the development of his personality, we must always remember that art, used in its due proportion, revives and invigorates, but when immoderately partaken of, enfeebles and enervates, and unfits for practical life. This is true of artistic enjoyment in general, including the reading of poetry, novels, and romances. The more the mind is filled with these empty shows, the more vacant and indolent it becomes, the more it loses of vital power and of mental force.

SECTION II.

SCIENCE.

Science and Humanity —While it is the mission of art to create a world of beautiful and individual forms, in which truth is seen in image and parable, the task imposed on science is to investigate existence, its nature and laws, for the purpose of knowing truth as truth. The scientific instinct is as deeply implanted in human nature as the artistic, and the two are closely related. Christianity has given to science a new development, not only by emancipation from the restrictions of the ancient world, but also by changing man's relation to God, to the world, and to himself. Not only did the new view of life and of the world which Christianity introduced, penetrate the world of thought in various ways like leaven, but Christianity itself brought forth a new science, Theology, and a Christian philosophy connected therewith.

The effects produced by science upon a nation are not direct but indirect. It is by a thousand channels that science influences general culture and promotes true popular enlightenment. That science is unpractical can be the assertion only of the short-sighted, who can perceive none but direct effects. And yet the natural sciences show, for the most part in an entirely direct manner, that science is practical. The more general the conviction becomes that a knowledge of science in general is of value, the more will the demand arise for an intelligible, and popular instruction in science. If philosophical or scientific writers cannot make their fundamental views intelligible to a man

of general education, it would be better if they would cease philosophizing and the instruction of others.

The School.—The way in which people in general take a share in science, is by receiving instruction and by reading. Moreover, since knowledge is necessary to the prosperity of all the spheres of life, it must also be furnished to all. The organizations for this purpose are: (1). *Schools*, public and private; (2). *Colleges*, classical and scientific; (3). *Universities*, post-graduate courses in Medicine, Law, Philosophy, and Theology.

The aim of all education should be to form the will and intellect for a true development of character. The *public* school, in all its grades must impart what is most essential to the well-being of those who are to become the future citizens of our country. One of the most important questions of the day is whether instruction in Christianity should be one of the subjects taught in our Public Schools. There can be only one answer to this question in a Christian community. The Christian religion, but not sectarianism, has its place in public instruction so long as we still regard ourselves a Christian country. It is also very desirable that public instruction be given in the practical arts, and the State should provide all that is necessary for the welfare of its future citizens, but it is questionable whether a knowledge of the Classics ought to be furnished in our Public Schools. Those who desire a liberal, or classical education, have abundant opportunity in our various academies and colleges. Those who prepare themselves for a professional career, after the general education re-

ceived at a College, can prepare themselves more fully at the special schools. Universities in the true sense of the term are still scarce in the United States, but great advance is being made by our older and higher institutions of learning.

CHAPTER IV.

THE CHURCH.

SECTION I.

THE CHURCH AND THE KINGDOM OF GOD.

The Church.—"I believe in the Holy Ghost; the holy Catholic Church, the Communion of Saints." When this confession was uttered for the first time, it was an absolute novelty to the world. By this article of the Apostles' Creed, we profess to belong to a community, whose origin is not of this world, but from above, a new creation, a divine institution appointed for the dispensation of the means of grace, destined to be the depository of revealed truth throughout the ages. Its destination is to comprise all the nations of the earth as one great family, and to carry on to perfection the whole body of believers. The Church is at one and the same time a visible and an invisible body. It is invisible inasmuch as it is a community of *saints*, not merely a society of professors of religion, but of true *believers*, who, dispersed throughout the world, and separated from each other, are yet one in Christ. It is invisible also because pervaded by invisible forces and influences of grace, and because its heavenly head, Christ, and

the saints in heaven, are invisible. On the other hand, we can also speak of the visible Church, in so far as she makes herself visible on earth. The *Augsburg Confession* truly defines the Church as "the assembly of all believers, in which the gospel is purely preached, and the Sacraments administered according to the gospel."

The Church, however, is not the same thing as the kingdom of God. The kingdom of God itself is a far more comprehensive notion than the Church. The kingdom of God is older than the Church, has existed from the beginning of creation, and will abide in glory when the Church as such has disappeared.

Edification.—In contrast to the educational influences of art and science, those proceeding from the Church may be termed edifying. Under the notion of edification we comprise all that promotes communion with the Lord and the inter-communion of believers. The temple of God is to be built up of living stones (Eph. 2: 19, 20; 1 Cor. 3: 10, 11; 1 Pet. 2: 5). The task of building points to laying the foundation, which is Christ, in the heart by faith, and everything is edifying which can help to establish human life on this basis. Edification includes in itself both the community and the individual. It is the Church which is to be built up, the great temple, called also "the body of Christ," but the individual is also to be built up as an independent temple of the Spirit of God. And this spiritual temple of the believer is not to be built up in height and depth only, but also in length and breadth (Eph. 3: 18).

Edification depends upon a co-operation of divine grace and human freedom. We are built up by God the Lord, but are also to build up ourselves into a spiritual house (1 Pet. 2: 5). It is the result of this human factor in the work of edification that the holy Catholic Church appears in a variety of particular Churches, of various confessions, which have variously fashioned their doctrine, their public worship, and their church discipline.

The Church and Humanity.—The Church, in working for the kingdom of God, is working also for the kingdom of humanity, which attains its perfection only in the kingdom of God. It was the Church and nothing else which introduced into the world the true ideal of humanity. This she did by her proclamation of him who is the Son of Man, and who requires of us that we should put off the old man and put on the new. Nevertheless, and just because there is in the Church as well as in the world so much of the old man, conflicts have frequently arisen between the Church and humanity, either because the Church asserted a false principle of authority, or because the advocates of humanity contended for a false emancipation. The Protestant Church has to maintain the true ideal of humanity, and oppose the false ideal in all its manifestations; and the spiritual struggle against an atheistic, anti-Christian, nay, a demoniacal humanity, has in our day become one of life and death.

The Congregation and the Ministry.—The work of edification must be carried out by the co-operation of *pastor* and flock. The existence in the Church of the ministerial

office is founded on an *intrinsic* necessity. This necessity must, however, be understood in a Protestant sense. The Romish Church starting from unscriptural assertions, attributes to the clergy supernatural properties, which are stamped upon him independently of his personal character, in virtue of his ordination, constituting him a mediator between the laity and Christ. The Evangelical Protestant Church, on the contrary, insists on the priesthood of all Christians, and of their equality before God. In so doing, however, Protestantism by no means refuses to recognize a special ministerial office, not merely for the sake of maintaining church order, but also because Holy Scripture plainly shows it to be the Lord's will, that there should be at all times an appointed ministry for the preaching of the word, the administration of the sacraments, and the guidance of the flock. With respects, however, to the organization of this ministry, especially as to its grades, all this is left to historical development, and therefore exists according to human appointment, and not of divine origin. The *ministerial office* itself exists according to the express command of the Lord (Matt. 28: 18–20; Mark 16: 15; 1 Cor. 4: 1–3; 2 Cor. 5: 20), and does not depend upon the resolution of a congregation. And though the pastor is the servant of the flock, yet he is above all the servant of the Lord, and must, whether it please his congregation or not, preach the word of the Lord, which is exalted far above himself and his people, and which will one day judge both himself and those who hear him.

The evangelical pastor appears also as the servant of the

Lord in the administration of the sacraments. He ministers, however, at the Lord's Supper, not as a sacrificing priest, but as one who dispenses the Lord's gifts to the people. In Absolution and Confession he comes forward not as one exercising authority over consciences, and therefore binding them to compulsory confessions, not as a judge imposing penances and remitting temporal punishments, but as a minister of the gospel, announcing the forgiveness of sins according to the Lord's word and promise, warning, counseling, reproving, comforting, as a brother or a father in Christ, those who entrust themselves to his guidance.

As a general rule it is far better that we have a married clergy. A far greater intimacy can prevail between a flock and its pastor if the latter has himself experienced married and family cares; and there are many matters concerning which, as being unacquainted with them, an unmarried man could not be suitably applied to. The pastor may also, by a truly Christian family life, both in prosperity and adversity, be to his people an example, which may far more conduce to their edification than if he were placed upon the heights of a supposed ideal sanctity, whence he would look down upon marriage and a family as things unholy.

Edification of Public Worship.—The edification of the assembled flock in public worship takes place by the use of the means given by the Lord himself, by his *Word* and *Sacraments*. The preaching of the word addresses the self-conscious part of the human being, the heart and con-

science; the sacrament embraces the whole undivided man, body, soul, and spirit, and extends its effects to the unconscious part of our being also, to the inmost natural side of life. And while the preaching of the word addresses itself to all, our Lord here performs his saving and redeeming work on the individual, receives the individual into his flock in the sacred laver of baptism, and thus establishes his Church in him, makes the individual a partaker of the communion of his body and blood, so that a direct and sacred contact and meeting takes place between the Lord and the believer in the Lord's Supper. This implies that the Church cannot be edified by the preaching of the word alone. And wherever this is attempted, wherever the sacraments are placed under a bushel, it is found that faith, notwithstanding all that may be in the deepest sense calculated to establish and support it, will be deficient in stability. We may see this in many who seek their edification exclusively in hearing the word, especially from this or that favorite preacher, while they are negligent or indifferent in the use of the sacraments. On the other hand, we must also most emphatically insist, that where the notion is entertained that the Church can be edified by the sacraments alone, and the saving agency of the Lord by means of the preaching of the word be dispensed with, there faith will be without real heartiness and appropriating power, and wanting in vitality and growth; and there, too, will a false security and facility be but too quickly adopted, and mere externalism and bodily service, which dispenses with true spirituality, be introduced into public worship.

Hence we maintain that, whether for the individual or the congregation, true edification is not effected through the preaching of the word alone, nor through the sacraments alone, but through the word and sacraments in combination. Nevertheless we may say that preaching is the chief part of public worship, that without it Christ cannot attain a form for us, nor can we possibly attain to faith in him or follow him, and to speak generally, our Christian life cannot be a self-conscious personal life.

The Task of Christian Preaching.—The task of Christian preaching is misconceived when it is placed only in instruction, and the preacher is regarded simply as a teacher of religion. It is not popular theology which is to be delivered from the pulpit, but the gospel, the words of eternal life, as flowing from its original source, though the preacher must be well furnished with theology as a pre-requisite condition. The task of Christian preaching consists in its being of such a nature as to testify that it proclaims to *hearts* that sacred truth to which the preacher himself stands in a relation of *personal* dependence, and with which he is personally filled.

Christian preaching should not so much *prove* truth as hold it forth, direct attention to it, and place it vividly before men, not so much prove that error is error, as evidently expose its intrinsic emptiness and hollowness, and bring to light its evil results. The preacher, too, in his exhibition of truth, must above all hold forth Christ, or he must so prepare the way for Christ that He may manifest himself to souls. In this lies the power of Christian preach-

ing, this is its mystery, by which even a less gifted and simple preacher, far inferior in knowledge and education to many of his hearers, may produce powerful results (1 Cor. 2: 4; 1: 21; 2 Cor. 4: 2, 7). We are mistaken, if we suppose that in consequence of the greater erudition and education of the day, Christian preaching is superfluous, or at all events to be confined to the more ignorant. Whatever advances the world may make in enlightenment and education, the preaching of the gospel will ever have the same effects as at first, whether upon the learned or unlearned, if it only remains true to itself, and desires to be only what the Lord intended.

SECTION II.

THE CARDINAL FUNCTIONS OF THE CHURCH.[1]

Self manifestation.—One of the main functions of the Church is religious self-manifestation. By this we mean not simply manifestation of objective Christian truth, of the love of Christ to men, but also of a religious life. Wherever the Holy Spirit has already been carrying on his work by means of the word and sacraments, there must the Christian spirit also manifest itself. Individual piety is manifested in the essential acts of *contemplation* and *prayer*. There are also the acts of Church piety in congregational worship, but in this case they are united with the objective factors of the Word of God and the sacraments.

[1] Compare *Dorner*, § 82.

Self-propagation.—It is by its self-propagating function that the Church grows in *extension.* This is effected in a two-fold way. First in a *pedagogic* form by the education and instruction of those who, by means of infant baptism, are living apparently in Christian grace, and secondly, through the *missionary* activity of the Church. But self-propagation must take place *intensively* as well as extensively. Everything that really lives has within itself a tendency to grow. And this points to the Church's function of self-purification.

Self-purification.—The Church can only be regarded as Christian, if engaged in a course of continual reformation and renovation. Self-purification has to be exercised against all the stains and imperfections with which, through sin or error, the Church may as a whole, or in its individual members, whether externally or internally, be effected.

The action of the whole body against the power of sin and error in individuals is by means of *Church discipline.* This is authorized by Matt. 18: 18; 1 Cor. 5: 1–8; Tit. 3: 10. But corruption in doctrine may also seize upon the Church as in the time of the Reformation. Then there is nothing left but the contrary process to that just described, then it is the *action of the individual* upon the Church in the way of reform and purification; for then the Church must live in the bosom of each individual. If corruption maintains itself against such action, it may become the cause of a division in the Church.

CHAPTER V.

CONSUMMATION OF THE KINGDOM OF GOD.

The Kingdom of God is still to come.—The social circles we have hitherto been considering are the earthly forms, by means of which both the whole human race and individuals are to be fashioned and educated for the Kingdom of God, so that they may be ripened for that kingdom which is also the kingdom of righteousness, truth and beauty. But the end set before mankind cannot be attained on earth, and the earthly form which the divine kingdom assumes must at last be burst through and broken off as a temporary covering, when it has fulfilled its temporary end. Here on earth, the Kingdom of God, which would prove itself to be that of true humanity, still remains only *one to come.* The period when it will be a *kingdom come,* its *consummation,* can only begin by the abolition of the whole present earthly dispensation. In this earthly dispensation, the Kingdom of God must continually contend with the false kingdom of the world, and the tares grow together with the wheat. But all this will one day have its end. A crisis will take place, a last and final judgment, by means of which the transition to a perfectly *new order of things,* to *another dispensation,* will take place.

He who is at the Head of his kingdom will return for judgment as well as for redemption, and the day of the Lord will elapse in a series of catastrophes and periods of time, concerning which the prophetic Scriptures give us farther details. To this sure word of prophecy (2 Pet. 1 : 19) the Church is referred for the understanding of the signs of the times, for the recognition of the last times and the last things, not that it may surrender itself to fantastic delusions, and the unfruitful researches of a vain curiosity, but may know what it has practically to prepare for and to encounter. Certainly prophecy concerning the last times is, to those who seek to interpret its details, a word hard to be understood, because so much is figuratively and symbolically expressed, because things nearest at hand and farthest off are crowded together, because here "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3 : 8). But independently of the varying explanation of details, in which we are for the most part left to conjecture, but which will become plainer to us in proportion as we draw nearer and nearer to their fulfilment, we may name as settled points, which Social Ethics can and must embrace, these three events : (1) The great apostasy and antichrist ; (2) The Millenium and reign of blessedness on earth ; (3) The perfect kingdom of heavenly bliss and glory.

The Great Apostasy and the Antichrist.—It is decidedly and plainly predicted in the prophetic Scriptures, that evil must attain its supreme manifestation upon earth before the Lord comes. In the last times a great and widespread

apostasy from Christianity will take place, and Christendom become a complete Babylon. "When the Son of man cometh, shall he find faith on the earth"? (Luke 18: 8). Compare also Luke 17: 26–30; Matt. 24: 37–39; Matt. 24: 24; and the Parable of the Ten Virgins, Matt. 25: 1–13. Worldly luxury, combined with wealth, trade, and extensive commerce, exercises a widespread dominion; ungodliness and debauchery accompany it, for Babylon is the abode of all unclean spirits (Rev. 18: 4–24). But in "one day", *i. e.* suddenly (Rev. 18: 8), Babylon will fall, a sudden catastrophe will ensue, and an overthrow of the social condition, of this whole world of culture and civilization, with its sham Christianity, will take place. Then will antichrist and the antichristian kingdom be manifested. This designates a still greater degree of wickedness than Babylon, even the climax of apostasy, the consummation of evil on earth.

In the Revelation of St. John, antichrist is represented as the beast with ten horns which rises out of *the sea* (Rev. 13: 1–8). This beast of Rev. 13: 1–8 is the same one that is referred to in Rev. 11: 7, and more fully described in Rev. 17: 3, 7–18, and is evidently identical with the beast of Dan. 7: 7, and seems, in the first place, to designate some antichristian world-power, either political or spiritual,—a view which does not however, exclude the notion that this power may finally culminate in one king, the eighth, the personal Antichrist, which John also describes as "the beast", which "goeth into perdition" (Rev. 17: 11), recalling the language of 2 Thess. 2: 3. At all

times there have been many antichrists (opposers of Christ) in the world; but according to Paul (2 Thess. 2: 3–10), all the antichristian and Satanic powers will at last be concentrated in a single human being. The Middle Ages saw antichrist in Mohammed, the Reformation era in the Pope, —a view which seems in our times to have received special corroboration from the decrees of the Vatican Council (1870). At any rate, the Pope as such bears within himself great antichristian elements, and certainly belongs to Babylon, which in its narrower signification is the corrupt Church. But if we closely follow all the features drawn in Scripture, the Antichrist of the last times combines within himself also the marks of a worldly tyrant, after the pattern of Antiochus Epiphanes, a ruler who founds a secular kingdom. He is called "the adversary" (of Christ), "the man of sin", "the wicked one", "the lawless one", because he exalts himself above all law, whether human or divine. His appearance is marked by Satanic signs and wonders. He denies that Christ is come in the flesh (1 John 4: 2, 3), which the Pope does not do, exalts himself above all that is called God, or the worship of God, and gives out that he is God (2 Thess. 2: 4). The ally of antichrist is the false prophet, who is described in the Book of Revelation as the beast out of the *earth* (i. e. the ordered, cultivated world, in opposition to the beast out of the sea, nations in a state of turbulence). The false prophet, or the beast out of the earth (Rev. 13: 11–18), is like a lamb in appearance, but speaks like a dragon, speaks poisonous, seductive and deceitful words, brings

forward such proofs against the Christian faith, that, if it were possible, the very elect would be deceived, and think that Christianity had been but a dream which Christendom had dreamt through a series of centuries, but from which it had now awakened. The second beast evidently represents antichristian prophecy in the last times, converging finally into an individual person (Rev. 13: 13; 19: 20), who shall prepare the way of antichrist and assist in carrying on his work.

Then will great tribulations befall believers, since all who do not receive the mark of the beast and pay homage to the antichristian world-power, must suffer martyrdom, while the multitudes live in worldliness and security. All who have any degree of skill in placing the signs of the times in the light of God's Word, will not mistake the fact that those elements are more and more showing themselves from which the false prophet is to be developed; atheistic, materialistic systems, denying God and the existence of spirit, and based upon a purely physical view of existence; a literature, which by its poetry, fictions and romances diffuses the gospel of the flesh among the masses, and upsets all moral notions. Nor can the political state of the times be misunderstood, especially the prevailing tendency to banish Christianity from public life and from the public schools, to undermine all authority, and to break with all historical traditions. The Apostle Paul has told us (2 Thess. 2: 6) that antichrist cannot come till a power, not further defined by the apostle, but a hindering power, well known to his readers of those days, be taken out of the

way. By this withholding power it is possibly best to understand moral *legal* institutions, the restraining power of political government, or the influence of human law. When this is taken out of the way by war and revolution, and a state of things, in which there is absolutely no authority, comes to pass, then antichrist shall seize the sceptre, and appear as the all-ruling power.

The believing Church is directed, during this whole period of tribulation and continuance of the antichristian government, to the words: "Here is the patience and the faith of the saints" (Rev. 13: 10). The parable of "the wise and foolish virgins" (Matt. 25: 1–13) will then be fulfilled in the widest sense. While the Lord delays his coming, while believers are surrounded by the material powers of persecution and the spiritual delusions of the false prophet, they are tempted to become spiritually faint and weary, and to slumber and sleep, with lamps burnt down and going out. The great thing for us to do is to adhere to the prophetic word, and to take heed thereto, as to a light shining in a dark place (2 Pet. 1: 19), which has faithfully told us of all these things before, that they may not overtake us unprepared.

The Millenium.—If the apostasy were to be the final close of human history, the pessimistic view of the world would come off victorious. But there is a day of bright prospects for the Church on earth to follow after the destruction of antichrist. The prophetic word tells us that the time of antichrist is to be suddenly interrupted and put an end to, by the coming of the Lord, by his manifes-

tation in a visible and extraordinary manner, to found, by a fresh exercise of his power, a new era. He will slay antichrist with the breath of his mouth, and bring him to nought by the manifestation of his coming (2 Thess. 2 : 8), and establish the millenial kingdom (Rev. 20 : 4), and reign over the earth from heaven, as God ruled over his people during the time of Moses. We must, however, regard the thousand years as having a symbolical meaning, for a thousand years are with the Lord as one day, and one day as a thousand years. Many fantastic notions have indeed been combined with this prophecy, and the mode of its fulfilment must for the most part remain in very undefined outline; but the substance of the expectation here held out is the universal supremacy of Christianity upon earth. Before the final heavenly consummation in the kingdom of glory, the Church is to experience an earthly consummation, which as a time of rest from persecution, looks back to the conflicts and tribulations of past times, and at the same time is a preparation for the sabbath of the future glory. This period will exhibit the results, the ripened fruit of all past labor for the kingdom of God, and will at the same time serve as a pledge and prelude of the heavenly kingdom. Satan will be bound (Rev. 20 : 2, 3), and all antichristian principles will be banished from public life, and Christianity alone will rule in public life and its institutions. The kingdom and lordship of the world have now become the kingdom of our Lord and of his Christ (Rev. 11 : 15). It is possible that at the beginning of this period the conversion of the Jews takes place,

and, according to hints given us in Scripture, there will now be a great alliance of Christian nations, with the converted nation of Israel at its head, and Christendom will be one flock under one Shepherd, and Christ shall rule on earth from heaven, as God did during the times of Moses and the Judges. This *golden age* will be a period of earthly consummation, of restoration and revival, but this is not yet the final heavenly consummation.

The special beauty and excellence of earthly life will reach its most perfect manifestation in the golden age, which will be truly a time of refreshing (Acts 3: 20, 21). Those to whom it will be granted to dwell on the earth in those days will live a life in the fulness of both nature and grace, as far as such a life is possible under *earthly* conditions. In this glorious period of the Church on earth the most perfect delight in the present life will be united with a waiting and longing for the heavenly life to come, the powers of which are already so vividly felt.

This kingdom, however, is only one of *earthly happiness* in a Christian sense, and nothing more. Its limitation is that it does not remain, that it is not a kingdom which cannot be moved. Sin still exists, though its power is restricted and repressed. Death, too, is there, and with it also the transitoriness and vanity to which the creature is subject (Rom. 8: 20). There are also many who think that they can find support in Scripture for the opinion that during this period the power of death will be restrained and repressed, that diseases will be fewer, that men will live far longer than now, as they did in the times of the

patriarchs, and that all nature, becoming more receptive of the invisible influence of celestial and beneficent powers, will present to view rather a state of peace than one of destructive conflict as now (Isa. 11 : 6–9 ; 65 ; 20–25). In this great period of transition, communications between heaven and earth are also conceivable, appearances from the other world, visible manifestations of Christ to believers, as in the forty days following his resurrection.

Scripture further informs us that this period shall have an end, that Satan shall again be loosed, and shall come forth to deceive the nations, and that a great apostasy again takes place.

Not till then does the end of the Last Day come, and with it the last judgment, when the heavens shall be dissolved, and the elements shall melt with fervent heat, and the new heavens and the new earth, wherein dwelleth righteousness, shall appear, and the eternal kingdom of blessedness and glory begin (2 Pet. 3 : 8–13). This kingdom is the everlasting heavenly Kingdom of God, and differs altogether from the Millenial Kingdom, already spoken of, as this latter was simply the highest consummation of the Church of God on earth.

It does not belong to Ethics but to Dogmatics to treat more particularly of the *general* resurrection to take place at the close of the Last Day, and of the first resurrection at the manifestation of Christ at the beginning of the Last Day.

Waiting for the Day of the Lord.—To wait for the day of the Lord means to look for and expect those catastro-

phes, events, and periods by means of which he will at his own time introduce the consummation of the Kingdom of God. The Church has from the beginning been directed to keep this object in view, and to watch as those who wait by night for their Lord's return. The night during which the Church is to watch is this whole era. It has often been said that the Apostles were in error in expecting the coming of the Lord during their own lifetime. Such an assertion arises from a misconception of the prophetic mode of view and the prophetic manner of expression, according to which the remote draws near and appears as present, and from a one-sided apprehension of single passages, wrested from their connection with the whole. The Apostles indeed say expressly that much must happen before the Lord finally appears for the final consummation of all things, that antichrist must first come, also that the preaching of the gospel in the whole world and the conversion of Israel must first take place. Undoubtedly they imagined that all this would happen in a far shorter time than was really necessary. But this limitation of their historical and temporal circle of vision is in perfect harmony with the Lord's saying (Matt. 24: 36), according to which that day and hour is known only to the Father in heaven.

There are then two extremes which must always be opposed in waiting for the day of the Lord. The one is to conceive of this day as removed to a distance enveloped in impenetrable obscurity.

The transition from such a conception to unbelief is

easy, and one which appeared even in the days of the Apostles, when scoffers said: "Where is the promise of his coming?" (2 Pet. 3: 4). A false security is found in many slumbering believers, who, although they began their course with lamps brightly burning, have in a spiritual sense fallen asleep. To all these will the day of the Lord come like a thief in the night, and they will be as much terrified as surprised when at midnight the cry is made,—when those great revolutions occur—in the presence of which they are utterly helpless, and are overwhelmed by the things which are coming upon the earth. It may here be not out of place to remember, that in a purely personal respect there is something which might no less destroy this false security than the thought of the last judgment, namely, the thought of death, which must throughout his whole lifetime be hovering before every man, as near and inevitable, though its appointed day and hour are always uncertain even in old age. But in the expectation of the last day, the question is not so much the relation in which the individual stands, as that in which the world and the Church stand to the Lord.

It is the other extreme when men imagine the day of the Lord so near, as even to think they can calculate the day and hour, in opposition to the express declaration of Christ himself that of that day and hour knoweth no man (Matt. 25: 13; 24: 36; Acts 1: 7); and when in their thoughtlessness they pass over middle terms, events of which Scripture says decidedly that they must occur before the Lord comes.

The ethic view-point to be at all times and under all circumstances adhered to, in waiting for the last day, is, to wait for the Lord in the belief that he will come quickly, but not to think that this "quickly" can be measured by our clocks. "Watch therefore: for ye know not on what day your Lord cometh" (Matt. 24: 42).

UNTO HIM THAT SITTETH ON THE THRONE, AND UNTO THE LAMB, BE THE BLESSING, AND THE HONOR, AND THE GLORY, AND THE DOMINION, FOR EVER AND EVER. AMEN.

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